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THE PROSPECTS OF THE TREASURY.

THE Christian public will wish to know the facts in the case, and should be given to understand, that as the year advances, the financial prospects of the Board are becoming less encouraging. For the first seven months of the year, (to April 1,) the receipts have been \$210,334; but little more than \$6,000 in advance of those for the same time last year. Yet to give promise of an advance for the whole year necessary to meet only the *appropriations*, the increase for these seven months should have been \$28,000; and to promise the whole sum called for by the Board, it should have been \$53,000. That only the sum appropriated may be raised, the income for the remaining five months must be \$241,000, while to secure the amount desired, and so important with reference to progress in this work, (\$500,000,) it must be about \$290,000. Yet for the same months last year, it was less than \$193,000.

There is also another fact of serious import to be considered. The rate of exchange—the cost of transmitting funds to the missions abroad—continues to be, increasingly, higher than was expected, and is likely to necessitate an expenditure for the year of not less than \$40,000 beyond what was estimated; carrying the amount appropriated, really, to about \$491,000, and rendering it needful that the income for the remaining five months should be \$281,000, only to prevent a debt, without the desired progress. It is therefore obvious that the time for serious consideration and earnest effort has fully come. When this number of the Herald shall have reached most of its readers, there will remain but four months for action. May not the Prudential Committee look for prompt, generous, vigorous action; not for them, but for the missions; for *Christ and his cause*?

LETTER FROM DR. WOOD.

THE following letter from the Secretary who has been for some time past at Constantinople, has reference mainly to difficulties in connection with the church at Pera, which have, for some years, occasioned the missionaries much solicitude. These difficulties have been frequently referred to in the Herald and the Reports of the Board. When Dr. Wood wrote, he was expecting soon to leave Constantinople, to attend meetings of the Syria and the Central Turkey missions, by request of the Prudential Committee, and hoped to be on his way to the United States early in June, to resume his labors in New York.

CONSTANTINOPLE, FEB. 18, 1864.

Dear Brother,—There is much to pain the heart in the present aspect of the cause of evangelical Protestantism in this city and vicinity, as compared with that of fifteen or twenty years ago. Then, its native adherents, though fewer in number, and amid obloquy and persecution, were full of zeal for the conversion of souls. Some indeed had a too strong disposition for controversy on minor points, being more ready to denounce the priesthood and errors of the Oriental and Romish churches than to dwell on the spiritual themes of the gospel; but a large portion of them showed a warm interest in making known the way of salvation, and persuading men to walk therein. Now, unhappily, we see but little of this. Instead of taking out the New Testament, and calling attention to its teachings on all proper occasions, as they did then, their conversation is on worldly things, and the spirit of worldliness seems to fill their hearts. Then, their confidence in their missionary teachers, and attachment to them, were unbounded. Now, many are full of distrust, and there is among them a readiness to take offense, which is deplorable. We have reason to believe that among a large proportion of them, far more of thought and conversation is occupied with the alleged mistakes and faults of missionaries than with topics which minister to spiritual profit.

This loss of their first love, like that rebuked in the epistles to the seven churches of Asia, is accompanied with the manifestation of much else in spirit and conduct, that is especially displeasing to Him whose eyes are as a flame of fire, and who walketh, as of old, in the midst of the golden candlesticks. But the admonition to repent and do their first works, falls upon some attentive ears. There are hearts which are full of heaviness because of the desolations of Zion around them; and we are encouraged in the hope of a return of the better days which some remember with grateful joy.

I find myself surrounded, largely, by another generation than that which I knew in the period of my former residence here. A goodly number of those who were then our "crown of rejoicing," have gone, as we trust, to the fellowship of the glorified in the presence of their Redeemer. Others have removed elsewhere. Some of them, and some who are still in this city, have forsaken us, through love of this evil world. Some who were active, apparently spiritual and useful helpers in our work, are now enemies. A part of these are avowed infidels, or have gone back to the Armenian church.

But a new generation has sprung up. The one church which I left in 1850, has increased to four organizations, two of which are each as large as was the one then. While the growth of the Protestant body has been less rapid than we hoped it would be, it has been real; and what in those days we had not the hope to see, has been accomplished, in the addition to it of converts from Mohammedanism, with the knowledge of the Government, and without serious molestation.

The increase of business activity,—connected with the great enlargement of commercial intercourse with Europe and the provinces of this empire,—and the influx of Occidental civilization, necessarily act with a mightily disturbing force on the public mind; and, by the absorption of thought, and the excitation of unfounded hopes, sadly hinder our spiritual work. A chief cause of disaffection towards the missionaries is, that after so many years, the Protestant cause has so little to show in respect to institutions of education, and the adherence to it of men of wealth and high social position. Combined with certain other universal elements of human nature, this feeling of disappointment, leading to disapproval of our general policy and a desire for one that we cannot adopt, has brought on the long controversy respecting the mutual relations of missionaries and native pastors and churches, in the system of operations carried on by the funds of the American Board and the Turkish Missions Aid Society. The subject of disagreement has not been forms of church order or worship; but how far, and in what form, there should be a taking of the native element into the councils of the missionaries, in determining the use of funds committed to their hands for disbursement. There are, indeed, inherent difficulties at some points, in adjusting the relations of the missionary founders of churches with the feeble churches and the ministry, whose full ecclesiastical rights the former are bound to respect; and there is a call for the exercise of Christian confidence and a wise consideration, in dealing with them. But, whatever may have been said to the contrary, the whole real ground of complaint made by the Pera church, in its controversy with the mission, has been that the native element was not allowed the claim which it put forth to share authoritatively, with the mission, in determining to what persons and objects, and in what proportional amounts, the foreign missionary expenditures should be directed. Until quite recently, as I am assured, not a word of objection has been heard from it on a question of the form of church organization or mode of worship, or pertaining to discipline, except in regard to the terms of communion and the manner of admitting persons to it.

But within a very short period, we have begun to hear of convictions in favor of another mode of organization and worship. The ex-priest Vertanes, whose only ordination is that of which he was deprived, with anathema, in the Armenian church, and who after many years of a zeal that was often too ardent, in the judgment of missionaries, followed by a spirit of disaffection and a course of conduct such as to compel his dismissal as a helper, has within a few weeks commenced a service on the Sabbath in Pera, in which he reads parts of the Armenian liturgy in the ancient language, but

joins with this extempore prayer, reading the Scriptures, and a sort of preaching, in the spoken tongue. His movement, designed to lead off to the formation of a "Reformed Armenian Church,"—which is to be evangelical, but as little removed from the Armenian church as possible,—is not likely to attract many followers under his guidance. The pastor and some of the members of the Pera church are annoyed by his action; but they confess sympathy with his avowed object. They have, however, so far as I have learned, introduced no change as yet into their own usages of worship; although their leaning was indicated by celebrating the communion on the Armenian Christmas, (Jan. 6, O. S.,) and is often brought out in conversation. We know of no other church that is at all likely to go off on this track.

I am happy to say that the excellent representatives of the Church Missionary Society, who are sent to the Mohammedans, and with whom we are on the best of terms, advise the Pera church, in reply to individual applications made to them, as I am informed, to turn again to the source from which they first received their knowledge of the truth. It is possible that they may do this, if they do not succeed in their present plan of getting foreign aid; but they are not prepared to do it now. What the providence and grace of God has in store for them we do not know. We can now do nothing but deal with them in the spirit of the gospel, and await results. God will take care of his own. An outpouring of the Holy Spirit would harmonize all difficulties. May this crowning mercy be granted to us.

The freedom of conscience, which it is the present policy of the Armenian ecclesiastics and leaders of opinion to tolerate in their church, proves a snare to many. Not only are partially awakened minds within its fold kept from breaking away, but the kind words and artful appeals addressed to the Protestants, unsettle such of them as have not discernment to perceive whereunto what is desired of them would lead.

The low state of piety generally prevalent in our churches, disposes many who do not agree with the Pera church in its policy, or who approve it only in part, to desire to sink out of sight, as much as possible, the difference between Protestants and the Oriental churches. Consequently, they are restive under that style of preaching and publication which once fell below their tone of feeling. Personal contentions and political disagreements, connected with an unfortunate condition of things in the relations with the officers of the Porte, in the affairs of the civil Protestant organization,—which it has been found impossible, as yet, to rectify,—are also an unspeakable hindrance to the prosperity of the churches.

But notwithstanding all these drawbacks, I have great comfort in the evidence which I see of the reality of grace amid imperfections, and of progress in many respects. One case like that of the young girl who died last week in Stamboul, triumphing in Christ, after a long experience of severe suffering, endured with Christian patience and joy, is a compensation for many trials. The Stamboul church received an accession of several persons last year, on profession of their faith, and two were admitted at the last communion in Hase-keny. A good work is going on under the labors of

Mr. Trowbridge, and his excellent assistant preacher, Mr. Parsegh (Basil), in the field of the former church; especially among strangers from the remote interior, who congregate in the khans. It is a significant fact, that the natives of Constantinople, who pride themselves on their metropolitan birth, are passed by, and the power of divine truth is exhibited chiefly among the more simple-minded people from the provinces. And when I look on the whole field, and see what God has done at Marash, Oorfa, Diarbekir, Kharpoot, Arabkir, and many places nearer the capital, raising up churches, more than forty in number,—and some of them large and rapidly increasing,—since my removal from the country in 1850, and then contemplate the great extension in our system of operations, the valuable literature created, the spread of the Word of God, and other productions of the press, and the manifest progress of thought beyond the bounds of the Protestant organizations, I am filled with joyfulness at beholding such a spectacle.

One great check to the progress of the work in the Western Turkey mission is the want of suitable helpers. The best men we have, (and there are a few excellent men now in the field,) are graduates of the Bebek seminary; but the mission is unanimous in the judgment that the theological school should be in the interior, and that a system of less liberal expenditure in salaries than in former days, and a somewhat different method of training candidates, are indispensable, to furnish the men who will stay in the ministry and adapt themselves to the people and their work. The mission is getting well through with a revolution which has been several years going forward, and which will, by and by, be a cause of rejoicing to the churches that now dislike it. Any thing short of the piety of a Christianity advancing towards self-support and self-enlargement, will disappoint our expectations. Such is the ultimate teaching of all missionary experience.

On the 14th inst., our beloved father, Dr. Goodell, completed the seventy-second year of his life. Though feeble, he preaches regularly once on the Sabbath; and while calmly awaiting the time of his dismissal, and finding much to cheer his heart in the results of his past labors, he is still bringing forth abundant fruit under the infirmities of advancing age. May he be yet spared long, an Apostle John among these churches which have risen up under his hand, to repeat the ever needed exhortation, "Little children, love one another."

DR. MULLENS ON THE DEPUTATION TO INDIA.

FREQUENT reference has been made in the Herald to the valuable work, recently published in England, "A Brief Review of ten years of Missionary Labor in India," from 1852 to 1861, by Joseph Mullens, D. D., missionary of the London Missionary Society in Calcutta. In the earlier pages of the book, speaking of "Special External Events" connected with the missionary work, the author mentions "Deputations to India," and notices no less than six such Deputations, from different societies, which had visited their missions within the ten years under review. The course pursued by one of

these Deputations he regards as having been very injurious; but respecting "the proceedings of Dr. Anderson, [of the American Board,] and Mr. Underhill, [of the London Missionary Society,] whether in their own spheres or when visiting the missions of other Societies," he remarks:

Their anxiety to learn the nature and influence of all plans in operation; their hearty sympathy with missionary labors; their courteous manner; and their readiness to do justice to every earnest effort to make known the Gospel, rendered them welcome guests in every mission; and, with their long experience of missionary operations in many parts of the world, under different stages of knowledge and civilization, rendered them most valuable counsellors to the brethren who sought their aid. In all the missions of their respective societies, they gathered the missionaries in consultation; made full and complete examination of every principle and every plan in operation among them; suggested alterations here, and improvements there; and endeavored, especially, to adapt their missionary machinery more fully and completely to the claims of the present day. The effect of these consultations was, not only to impart new spirit and vigor to existing operations, but, especially in the American missions in Madura and the Deccan, to throw into greater prominence certain principles to which little attention had been paid: and if the introduction of some changes was not accepted with perfect unanimity, it was because the conservatism of age and habit feared even where it was convinced. Time has shown that those fears were groundless; that the changes introduced on certain points were decided improvements; and a marked increase in the prosperity of both missions has been the result.

These Deputations were not regarded with much favor by missionaries at large. A feeling was abroad, not unnatural, that the men who had spent years of exile in fighting with heathen prejudices and the remains of heathen vices, were better able to judge of the worth of missionary plans than those who had merely studied them, however carefully, in the quiet of a mission-house at home. The conviction, too, was strong, that where the home-committees desired changes in the mission-fields, the missionaries on the spot should at least be consulted as to the suitableness of the time and the method of introducing them.

But even missionaries may be too sensitive to the friendly criticism of men outside their sphere of labor. Rarely does it happen that mere orders are sent from home, which they are to carry out without inquiry and without the privilege of remonstrance. Perhaps, also, it is not generally believed that the Secretaries of our Home Societies are, on the whole, better acquainted with the general progress of a mission, and better understand its condition, than many of the missionaries who are laboring on the spot. Corresponding for years with men at work on different fields, and in different parts of the same fields; personally acquainted with the knowledge, power, resources, and position of their various missionaries; while deficient on numerous points of detail as to the manner, religious habits, and current opinions of the people of certain localities; while uninformed of minute particulars as to the views, feelings and wants of missionaries and their churches; they are still able to form general views of the field as a whole, to which few missionaries can attain. Many missionaries, laboring diligently and successfully in a foreign field, know little of what is passing in districts not a hundred miles from their own; and to such the wider experience of men outside their own sphere, and looking at several localities at once, ought to be of peculiar value.

There were three or four points of great importance urged on Indian missionaries by Mr. Underhill and Dr. Anderson; who, in regard to those questions, only

gave utterance to the convictions of many friends of missions both in England and America. They asked—Why have the native members of Indian churches contributed so little toward the support of the Gospel? Why have missionaries placed so few churches under the care of native pastors, and ordained to the work among the heathen so few native missionaries? Why are native converts content to remain in such a state of pupillage? Can they not enter on a course of more independent action? Questions of this sort were pressed upon missionaries, both in private and in public; a great impulse was given to their discussion; men who had been contented with the steady course of old methods began to consider whether new plans might not be introduced; and it will be shown that on these points, more than on all others, viz., on the subject of a native pastorate and the self-support of native churches, the opinions and practice of missionaries in India are now far in advance of what they were in 1852. For that advance we are greatly indebted to the earnestly expressed views of the two Deputations that have been named.

ITEMS OF INTELLIGENCE.

CANTON.—Mr. Bonney wrote, January 5. "Our monthly concert last evening was unusually interesting, principally on account of the report of Rev. J. Cox, Wesleyan missionary from Hankow. He has been there more than a year, and in the face of many difficulties, commenced a station for his society, and opened a chapel in which there is now constant preaching of the gospel, unmolested. He has also traveled several hundred miles to the south of Hankow, on the usual route to Canton, and a considerable distance west of Hankow, up the Yangtze river. In several places he found a strong antipathy towards foreigners, arising from the strange proceedings of Roman Catholic priests. In not a few places they had seized land on which to build their churches, without any payment for it, alleging that it was to indemnify them for persecutions and confiscations of the property of their native converts, one hundred and fifty years ago. The present generation of Chinese, knowing nothing of the truth of such assertions, denounce such seizures of their land as downright injustice. A large parcel of ground in Canton, formerly used as the site of the governor's palace, which was burnt in 1857, has been taken by the French Roman Catholic priests under the same pretext, and a large cathedral, with the usual accompanying buildings, is now going up. God's blessing surely will not rest on a cause which is carried on by injustice, and its foundations laid in robbery. I am thankful that all the Protestant chapels in Canton, and all the preaching rooms, stand on ground rightfully leased or bought from the native owners. Hankow is a most inviting mission field,—the central city for a large traffic, and many travelers from Northern and Western China."

"January 9. The exercises for the week of prayer closed to-day, and I think all who have joined in them can say, It has been good, very good, that we have engaged in them, and devoted this first week of the year 1864 to prayer and supplication, earnest and importunate. The Chinese Christians with their families, and the mission schools, have also held union meetings daily. I trust that we shall all be enabled to proceed in our work with more courage, vigor of heart, and trust in God for aid and guidance, in all things."

MADRAS.—Mr. Winslow wrote, Jan. 27. "Sabbath before last, the 17th inst., was our communion at Chintadrepattah, when I received three adults, two women and

one man, to the church. The women were baptized, one having been a heathen before, and the other a Romanist. The man had been dedicated to God in his infancy, but had lived according to the course of this present evil world. On the 3d instant, was the "united communion" of the churches and congregations of all the missions, except the Episcopalian, in Madras. It was a very interesting season. The week of prayer was very solemn. The meetings on Monday and Saturday evenings, in the government banqueting hall, and on other evenings of the week in different places, were very fully attended. The church at Chintadrepettah was crowded."

MAHRATTAS.—A line from Mr. Barker communicates the painful intelligence of the death of his wife, at Pimplus, on the 27th of January. "God has wonderfully sustained me," he writes, "in these trying circumstances, and has caused that my joys should exceed my sorrows. The Saviour was, and still is, very near, and O! how unspeakably precious." Some notice of Mrs. Barker will probably appear in a future number of the Herald.

EASTERN TURKEY.—Mr. Parmelee wrote from Erzroom, January 28, mentioning the strength of the superstitions by which the people seem bound, and the urgent need, above all else, of a work of the Spirit; but stating that the congregation, though small, contains a goodly number of regular and thoughtful hearers, who diligently, and often in the face of much opposition from friends, search the Scriptures, that they may know whether the things which they hear are so. One such had recently declared himself a follower of Christ. The familiarity with the Scriptures which the people acquire,—as they have few other books to read,—often puts even the missionaries to shame. A better chapel and school building are said to be much needed.

CENTRAL TURKEY.—Mr. Nutting, of Oorfa, communicates cheering intelligence, as follows, dated February 11,—with the hope that it will encourage Christians to offer more earnest prayers for the missionary and the people. "I have only time for a word as I forward my American letters to care of Mr. Gordon. God is with us. A large part of the congregation are deeply aroused and convinced of sin. The church is united and persevering in prayer. A daily sunrise prayer-meeting is attended, now for the fourth week, besides the week of prayer on the first of January. I have never seen more thorough conviction of sin, than is apparent in many here now. We are still studying the Westminster Assembly's Catechism; one exercise every Sabbath. We have been on it for two years, and the solemn, fundamental truths thus lodged in the minds of the people have been greatly blessed. For three or four weeks past I have lectured four times a week, evenings, on Romans, and we have gone through chapter xii. Two thirds of the males composing the Sabbath congregation attend constantly, and this also has been graciously blessed. I cannot write more now. I trust this will be enough to lead you and others to offer much prayer for us and for the people. Pray especially that Isa. lxiii. 1 and 7, may be fulfilled in the church here, and then every other promise will be in the way of fulfillment. I hope some have already submitted to the righteousness of God."

GREECE.—Dr. King, writing in February, refers to robberies and disorders, so that "it seems as if Greece were destined never to be quiet," and to the influence which he hopes his recent publications are exerting, and says: "My Greek service on the Sabbath is very well attended, the audience being also very attentive. The nearer I approach to the end of my course, the more I love the work in

which I am engaged. This work, I would not for the world change for any other, notwithstanding the numerous difficulties I have been called to meet, and the persecutions and anathemas to which I have been subjected. *This one work* has all the affections of my heart, and I see but little in the world worth living for except this." On the 4th of March he wrote again, stating that one of his Greek hearers, a female, was giving apparently good evidence of having passed from death to life. There had been, for a few Sabbaths, such interest manifested in the preaching, such earnest attention and such apparent solemnity, that he was sometimes almost ready to hope that he might yet see a work of grace among the people.

WEST AFRICA.—Mr. Walker wrote, January 12, from Corisco, (the Presbyterian mission,) where he was spending a short time, with his wife, for much needed relaxation. He had just heard of the death of a member of the church at Baraka, the first person baptized by him in 1862. "His death was peculiarly peaceful and impressive." On the 3d of January, a young woman from Monrovia was received to the church, of whom he says: "I know not when I have witnessed a more marked and decided change in the character of a person than has been exhibited in hers."

OJIBWAS.—Mr. Wheeler wrote from Odanah, February 23, that there was increased interest among the people on the subject of religion, the Holy Spirit seeming to be present convincing of sin, especially among the youth in the boarding school and in Christian families. The previous year had been one of religious declension. There was "increased evidence of the usefulness of the boarding school."

LETTERS FROM THE MISSIONS.

Dakotas.

LETTER FROM DR. WILLIAMSON, FEBRUARY 19, 1863.

The Prisoners at Davenport.

DR. WILLIAMSON writes from Davenport, Iowa, upon various matters connected with the welfare of the Dakota prisoners there. He states that they had received no direct response to their request to be allowed to enlist as soldiers of the United States; but recently a reply to a letter written on the subject by Capt. Swain had been received, stating that the Secretary of War thought it inexpedient to accept their offer. Speaking of their trials he remarks:

I never hear any of them complain or murmur, as white people would do in such circumstances, but I often hear them say that they are weak, and express the opinion that they cannot bear their confinement much longer. They say, "We are all now weak, and if we are

kept here we shall all die before long." Two breathed their last this morning, making thirty-two who have died since they were brought here, and fifty-five since their imprisonment.

Mission Prospects—A Hopeful View.

You seem to view the prospect of the Dakota mission as quite discouraging. I do not feel so. Since I saw the mighty work of God's Spirit among these prisoners last winter, I have never doubted that God has much people among the Dakotas, to be gathered into his church, though I may not live to see it. God is indeed taking them through the furnace, and probably one-fourth of those who were in any way reached by the missionary labors have died within the last eighteen months; but though another fourth should in like manner be called away during the next eighteen months,

I think the survivors will come forth from the furnace purified, as a vessel fit for the Master's use, and will carry the gospel to the larger portion of the tribe, scattered and forever wandering over wide wastes, where, on any plan of missions yet adopted, white men cannot carry it.

Readers and Writers.

There are here about 230 men, and 16 women; and I find 153 of the men and two of the women can read. Of these, more than 100 read the Scriptures correctly and fluently, so that there are more good Dakota readers now in prison here, than were ever to be found at any one time previous to the outbreak, though the whole number of readers sometimes exceeded the whole number here. There probably are, or will be by spring, at least as many readers on the Missouri as here; there may be more. Yet a majority of those whom we counted our best readers a year and a half or two years ago, are neither here nor there, but scattered through Minnesota, and the northern parts of Dakota territory. Wherever scattered, if they have access to a post office, Mr. Riggs informs me that they are writing to him for books, more of which are much needed, both here and on the Missouri.

Zeal in Learning—The Language.

Several have learned to read here with nothing but a small primer, except as they have borrowed a Bible or Hymn Book; and if there had been more books there would have been more readers. Fifteen readers have died in prison, two of them elders in the church. Fully half of those who have not learned to read are now trying to learn, and it seems probable that most of those who have sufficient sight will learn, if they can be furnished with books. Many of them have to use glasses.

Most of those who can read, write also. Since I came here, I think, on an average, about one hundred letters are written and

received by them weekly. It is generally supposed that the language of a savage people, recently reduced to writing, must be very imperfect and defective. Something more than one in one hundred of the letters they receive are written in English, most of which I see. I also see many of those written in their own language, and I find that, generally, it is easier to get the sense of those written in Dakota than of those written in English.

As yet I have done very little in the way of teaching them to write, but I am now giving the time hitherto spent in teaching them to read, to efforts to improve their writing. Within two months I have spent six or eight dollars in the purchase of spectacles and stationery for them. Within the same time, I have purchased for them stationery, including postage stamps, to the amount of between twenty-five and thirty dollars, with their own money; and I suppose that, through the soldiers who guard them, they have purchased a larger amount in the same way. I have also purchased for them, with their own means, clothing and sundries to the amount of about twenty dollars. A part of this money has been sent them by friends, who though poor are not in prison; but most of it has been obtained by manufacturing finger rings and other trinkets from muscle shells, and selling them to visitors and the soldiers who guard them. They are obliged to procure, in the same way, all the artificial light they use, and the bread they eat; as Government only furnishes them with meat and corn, or corn meal, which is made into mush, as they have no facilities for baking it.

Christian Character.

As I become more intimately acquainted with these Indians, I am more and more convinced that a large majority of them are indeed the children of God, born of the Holy Spirit. I administered the Lord's Supper to them on the 31st ultimo. Not quite two hundred partook

of the ordinance, but I suppose more than two hundred would have partaken, had it not been that a number were called away, to go for water, just as the services were commencing.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JANUARY 12, 1864.

MR. BUSHNELL writes more fully respecting some matters referred to by Mr. Walker—among the Items of Intelligence, on a previous page—mentioning also other facts of interest.

Addition to Church—Week of Prayer.

At our last communion Sabbath, January 2, we baptized and received to the church a young woman, a native of Monrovia. Other persons had been examined for baptism, but were advised to wait for further instruction and experience. We observed the week of prayer, and held daily meetings, carrying out, in our sermons, exhortations and prayers, the suggestions of the Evangelical Alliance. Several of the native members of the church left their business in the towns, and others came from their plantations, to attend these meetings, and manifested a good degree of intelligent interest in the various subjects of prayer. It was to us a pleasant week, and although we do not yet discern any special tokens of good, we wait with earnest desire, and I trust expectation, for the outpouring of the Holy Spirit upon the people. While we thankfully acknowledge a few mercy drops, we long to receive a copious shower—"a rain of righteousness." O that the Lord would increase the faith of his people in Christian lands, and of us their humble agents in dark Africa.

Conversion First—Not Civilization.

We have entered upon this new year, the twenty-first of our missionary life, with a renewed determination to know nothing among the people but Christ and

him crucified, and to labor with special reference to their *speedy conversion*, rather than their education and civilization, for the latter will follow the former. Is there not danger that missionaries, and their patrons, may rely unduly upon educational and civilizing agencies as preparatives to conversion, thus underestimating the power of the Holy Ghost to enlighten dark minds and renew depraved hearts? Among the most devoted, zealous members of our church, are those who have had no advantages of education, but who readily believed the gospel when they heard it, some of them, perhaps, for the first time, and from the lips of an ignorant, but truly pious slave.

A Christian Death.

Since writing the above, I have visited one of these Christians on his dying bed. A little more than a year and a half ago, he and his wife, both slaves, living on a plantation at some distance from our station, were led to Christ by one in their own condition in life, who had found Jesus precious to his soul, and who could tell, in simple, touching language, the story of the cross. They united with the church, and have been humble, happy, loving Christians. Three months since the wife died a quiet, peaceful death, trusting in Christ. The bereaved husband bore his grief without a murmur, and a few days since he was laid upon a bed of sickness and pain, but not a complaining word escaped his lips. Yesterday, when it was evident that he could not recover, he was calm and peaceful, saying that he prayed in his heart to God continually. During this day, he has been in a dying state, but he told those who gathered around his couch that he was not afraid to die; that his heart was bad, but he trusted in Jesus; that the way was not dark, and heaven was before him. He exhorted his fellow Christians to remain faithful to Christ and meet him in heaven. And so, at three o'clock this afternoon, he

passed away, we trust, to a land of light and liberty, where the wicked cease from troubling and the weary are at rest. Many such, I doubt not, will be gathered into the fold of the Good Shepherd, while multitudes of those upon whom we have expended years of teaching, grow up and go out into the world, gospel-hardened heathens; and if converted, too often develop a spirit of pride and avarice that unfits them for the service of Christ.

Mr. Bushnell mentions, at a later date, the funeral of this Christian slave as a solemn, "quiet and peaceful occasion, quite on the verge of heaven," in striking contrast with heathen funerals. On the 20th he speaks of the congregations on the previous Sabbath as larger and more attentive than usual.

Schools—Want of Helpers—Jesuits.

Notwithstanding the difficulty of getting pupils for our schools,—in consequence of the great competition in trade, which furnishes employment for boys as well as men,—we have increased our boys' school this quarter, by bringing in a number from the towns as day scholars. It now numbers forty-five pupils, of whom sixteen are boarders. The girls' school, under the charge of Mrs. Bushnell and Miss Greene, numbers twenty-five, of whom twenty are boarders. We have been desirous of starting a school at Nomba, a town two miles up the river, but are unable to obtain any man to teach it for a reasonable compensation. The passion for trade which every Mpongwe inherits, and the love of money, surpassing the love to Christ and for souls, which our educated, pious young men possess, renders it difficult to obtain native assistants. Our prospects in this respect are not hopeful. It is sad and disheartening, but we must still hope on. The French Jesuits, too, are gaining an influence in our towns, and obtaining boys and girls for their schools. Two of them have just passed by our house with a procession of sixty or more of their scholars. They are building a

large cathedral at their station, three and a half miles below here.

Mission to Syria.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, JANUARY 27, 1864.

An Interesting Sabbath—Additions to the Church.

THE first Sabbath of January was one, Mr. Jessup writes, of much interest to the church in Beirut. It was not only the first Sabbath of a new year, but the first of the week of prayer, the communion Sabbath, and a day on which six adult members of the congregation, three men and three women, were received to the church on profession of their faith. Of the men, two were brothers, of the Susa family; the eldest, Giorgius Susa, being upwards of fifty years of age. He "seems to have had a thorough Christian experience," and to be "deeply grateful that he should have been called, at his time of life." Respecting this family, Mr. Jessup writes:

The Susa family is large and influential in Beirut and Deir el Komr, and it is interesting to see the old walls of prejudice and opposition breaking down. Another brother of the same family is Aiyab Susa, a deacon of the Protestant church in Aidin, near Smyrna. He is now in Beirut on a visit, with his eldest son, and says that he received his first impressions on the subject of religion when traveling many years ago from Beirut to Smyrna, in company with Eli Smith. He has now come to Beirut to find two of his brothers uniting with the church; and his own son, who has been hitherto a decided Papist, is also now inquiring into the truth of Protestantism, with great zeal and apparent sincerity. The three children of Mr. G. Susa are as strong Protestants as he is; his wife attends, regularly, all the religious services; and the aged mother has consented to the burning of her long cherished and dearly loved pictures of the Virgin and the saints; so that three generations unite in that family in the worship of a common Redeemer.

The third of the men received is named Abdullah el Mesower, (painter,) formerly a painter of ecclesiastical pictures in Zahleh, and now an industrious carpenter in Beirut. When he first became enlightened, some years since, he gave up his trade of making "shrines" for the "Diana" of the Greek and Papal churches, and betook himself to an honest employment. He is a humble-minded and upright man, firmly rooted in the faith of Christ, and is now laboring for the conversion of an elder brother, who is still devoted to his old superstitions. It is interesting to see the Bible installed in that family, where, not long since, every energy was devoted to providing objects for superstitious and idolatrous worship.

Some account is given of the three women who were received to the church, and Mr. Jessup adds:

The Sabbath when these six persons were admitted was one of solemn interest; and during the ensuing week, when meetings were held every evening, there was a large attendance, notwithstanding the extreme severity of the weather.

Congregations—Labors.

Our congregations are now large and attentive, the church is harmonious, and an exercise on Tuesday evening, for the study of the "Pilgrim's Progress" in Arabic, is largely attended. I find that nothing tends so directly to keep up the interest of the congregation and church in the Sabbath services, as systematic visitation. This is not easy in Beirut. I am obliged to spend almost all my evenings away from my own house, in order to find the people at home when I call. It is a trial to be so much away from home, but I am more than repaid by the hearty welcome of the people.

A New Step by the Jesuits.

The Jesuits in this vicinity have just taken a step the object of which I can-

not divine. They have published a book against Mohammedanism, of the most abusive character, and calculated to inflame the passions of the Moslems against Christians, if not to incite the Government to the establishment of a censorship of the press. Indeed, I am quite of the opinion that their main object in publishing this book was to provoke the Government to a rigid censorship of all the printing presses in Syria, and thus to fetter the Protestant press; as the amount of printing done by the Jesuits is but trifling.

Soleyman, the *professedly* converted Nusairy, [who has been before mentioned in the Herald,] after printing his book in Beirut, left for Latakia, where he has gone over to the Greek church and the bottle, hoping to secure the daughter of a Greek priest in marriage. His book will doubtless do good, but he bids fair to go to ruin.

SIDON.

LETTER FROM MR. EDDY, FEBRUARY 20, 1864.

MR. EDDY writes, mainly, in regard to the completion and dedication of the new Protestant church at Sidon,—events in which the missionaries took much interest,—but mentions some other things of a gratifying character.

The New Church.

We are now rejoicing over the completion of our new church in Sidon. Since the Jesuits, three and a half years ago, moved with envy, bought out and wrested from us the place first occupied, we have been subject to great inconvenience and serious hindrance. The best place we could hire was small, gloomy and damp; in a corner of the city, approached by a dark, narrow lane, the receptacle for refuse, and the rendezvous for the ownerless scavenger dogs, who often interrupted the worship by their savage conflicts in close proximity to the preacher. Strangers were unlikely to find the place, and those once brought

in were repelled by its discomfort and unsuitableness. You will not wonder that we hailed with joy the exchange of which I can now speak.

The new church is in a central part of the city, and attractive in its approach and surroundings. The ground for its site was purchased of the Government, and was previously occupied by the Turkish court of justice, where the Cadis administered the law according to the precepts of the Koran. It is a sacred spot, therefore, in the eyes of all devout Moslems; and moreover, it is contiguous to two of the principal mosques, so that it is a wonder how we should have been able to procure it for the site of a Christian church, and that the people should have acquiesced so quietly in the erection of the building.

Such have been the oppression and cruelty experienced by the nominal Christians within this court of so called justice, for a long series of years past, that it is a common remark, that formerly no Christian could pass by its entrance without trembling for fear. They therefore all rejoice, wondering, to see it transformed into a place whence the loving precepts of the gospel are proclaimed.

In digging the foundations, thirty feet down, the workmen still turned up the remains of ancient buildings, showing upon the ruins of how many other Sidons the present Sidon stands. Alas! that herein is only faintly typified the toil necessary in digging through the superstitions and false doctrines which have been, for fourteen hundred years, gathering upon the eternal foundations laid by Christ and his Apostles, in order to build here again his true church.

The structure is of stone, nearly white, with cement roof and floor. A curtain runs from the pulpit lengthwise through the house, to separate, according to the custom of the country, the women from the men. It may seat two hundred persons. In size and appearance it is suited to the place and the worship, and is just

what we needed. Its cost was about \$2,000, most of which has been defrayed by Hugh Tennent, of Glasgow, and the remainder by Christian friends in America. A square tower on the front wall contains a fine bell, the gift of a friend in New York city.

Doct. Van Dyck, who commenced the work here thirteen years ago, and labored in this place seven years, preached the dedication sermon, to a crowded and interested audience. In contrast with the gloomy churches of the land,—windowless and oppressive with the confined air, and the smoke of burning lamps and incense,—the very appearance of this church was itself a sermon in its favor, as many were not slow to testify on leaving. In the afternoon of the same Sabbath, a child of Mr. Ford was baptized, two persons were admitted to the church by profession, and the Lord's supper was administered. It was a day of joy to us, in the present experience of good, and in hope for the future.

Efforts of Jesuits.

But if this material work has gone forward unopposed, not so the spiritual. The Jesuits have redoubled their exertions to counteract our influence. They have visited the houses of the city in course, one by one, to warn people against us, hesitating at no falsehood which may create a prejudice. They established evening assemblies for the discussion of religious topics, but the one theme of discourse has been defamation of the Protestants and their religion. Now what is remarkable is, that this course has brought upon them rebuke and opposition from their own partizans. "You only weaken your own cause, and excite suspicion against yourselves by such attacks," they said. One charge which they have made, and which occasioned much talk in the city, is that it is a secret doctrine of the Protestants, that if they only believe right they may practice all iniquity with license. To this it was retorted: "All the world knows

that the English are more truthful and upright than the French, and how could this be if they held such doctrines." In their visits they came to one man and asked: "Did you attend the Protestant dedication yesterday?" "Yes," was the reply, "What harm was there in it?" "Great harm. You must beware of those people. They seem very good at first, and profess only to teach the gospel, but they have a book of secret doctrines which we have seen, which are most abominable. They only show it to the initiated." "How long must one be with them before they will show it?" "Four or five years." "Well," said he, "I have been one of them for thirteen years, and I have never seen the book, nor heard of it."

Pleasing Indications.

The heavy clouds which hang over this land during most of the winter months, shutting out the bright shining from above, emblemize the spiritual state of most of our field. Ignorance, superstition and worldliness, lie low and heavy upon the hearts of men. But in one place, Deir Mimas, it has been bright all winter through, with heavenly beams. No small interest has prevailed among the adults, inquiry is rife, and the Sabbath services are well attended. The school, taught by a pious native, has numbered from sixty to seventy pupils,—one-third of them being girls,—and awakens our liveliest hopes.

Close to the ruins of Cesarea Philippi, is a village called Ain Kunya, where persecution for the gospel's sake gives evidence of the alarm of the enemy and of the progress of the truth. Some three years ago, when persecution was strong in Deir Mimas, one Protestant fled from its severity to this place. Through his influence others have become enlightened, have abandoned their superstitious rites, and in spite of threats, stonings and beatings, have stood firm. They support a Protestant school among themselves, and are appealing, we trust not

in vain, to the Government in Damascus, for freedom of worship and conscience.

In answer to urgent appeals, we have opened a school on the mountains, a few miles east of Sidon, in a central village called Weerdaneeya, (or place of roses,) and from several villages around, pupils come together, of various sects.

Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. TROWBRIDGE, FEBRUARY 24, 1864.

A Happy Death.

MR. TROWBRIDGE furnishes the following account of the death of a converted Armenian girl, to which Dr. Wood refers in his letter, published in this number of the Herald.

On the 9th of this month, Briskega, a daughter of one of our Protestant Armenian neighbors, died a most happy death. She was about sixteen years of age, and was a loved member of a very large circle of relatives and friends. Some of her relatives are devoted Christian women, who, with other friends, frequently visited her during her sickness, and conversed with her in regard to her spiritual state. As the time of her departure drew near, faith seemed to grow strong, and give assurance that there would be a complete triumph over death and the grave. This hope was not disappointed. She called many of her young companions and conversed with them in regard to their own danger, and urged them not to postpone making preparation for death. To one young lady, older than herself, a cousin, she said: "We have been to school together, have played together, have long been friends. Look at me now; I am near the grave. Do not place your affections on this world; prepare for death." Her voice failed her, and she could say no more. Before she died, however, she sent again for this

cousin, and urged her, in the most affectionate and earnest manner, to love the Saviour and prepare for her departure. In the same manner she addressed other cousins,—young men who, she had reason to fear, had no hope in Christ.

She was very fond of the Sabbath school hymns that have been published in Armenian, and asked repeatedly that particular hymns might be sung to her. She especially delighted to hear those beginning,—“We’re going to our happy home,” “Come sing to me of Heaven,” and “Oh, happy day.” An uncle, who sat up with her one night a short time before she died, said to me the next morning: “I did not wish to leave her, for the room seemed like Heaven to me.” Thus this modest young girl, who when in health, was afraid to speak to others of her hopes and fears, in the hour of death became a faithful witness to the power of God’s grace and the abounding love of Christ. There was no extravagance in her language, no excitement in her manner. The simple desire of her heart seemed to be to assure her friends that she had no fear of death, and to warn the impenitent of the danger of delay in making preparation to die. We have many things to try our faith here, but one such death-bed scene is enough to sweeten many bitter cups, and fill our hearts with praise.

BROOSA.

LETTER FROM MR. GREENE, FEBRUARY 15, 1864.

THIS communication briefly reviews the year 1863, in connection with the missionary work at Broosa. It presents upon the whole a pleasing record, though there has not been such religious progress as the missionary would gladly notice.

Fire at Broosa.

On a review of the Lord’s dealings with us during the past year, we find many occasions for thanking. In

September last, a fearful conflagration occurred here. Nearly the entire Armenian quarter of the city,—including six hundred houses, two churches and four school-houses,—was consumed. By the mercy of the Lord, the fire, when just ready to leap upon our house, was driven to the left by a change of the wind. Our Protestant house of worship was in much danger, but was saved by the exertions of German Protestant friends. Yet eight houses belonging to native Protestant brethren were burned, and to several of the eleven families dwelling in them the loss was severe.

Peace and Harmony.

As a community, however, the Lord has in many ways manifested his goodness to us. Public religious services have been well attended, and on nearly every Sabbath there have been present a few from those outside of our Protestant circle. The God of peace has been among us, and by his blessing, some alienated ones have been restored, some aggrieved have been comforted, and all have been drawn closer together. We have cause of gratitude also, because, in the matter of self-support, the trial of our brethren has been to their praise. Besides the payment of several old debts, the contributions of the community for public and benevolent objects have amounted to over two hundred dollars. I can bear record that our brethren have given this sum not of their abundance, but in deep poverty. Of our thirty-five Protestant families, the large majority are supported by hard daily labor. I am glad to add, that the community has made a wise and harmonious selection of officers for the present year.

Out-Station—Kutaiya.

The Lord has opened a wide and encouraging door in the city of Kutaiya. Where, as in this city, the Turkish population largely predominates, there is among the so-called Christian population, increased freedom of religions in-

quiry. Ecclesiastical terrorism is less, while, for those who are cut off from their former ecclesiastical connections, it becomes easier to secure a livelihood. Three visits, amounting to nearly two months' time, have been made to Kutaiya during the past year; one by myself, and two by the native pastor of the church in Biljik. Our meetings were attended by from ten to forty souls, and of those who did not attend, several families desired to hear the Word of God in their own houses. Already the gospel appears to have secured a firm foothold in that great city. By reason of its multitude of perishing souls, and of the fact that there are now many inquirers after the truth, and an unusual degree of religious freedom, with less of prejudice than is found in most places, Kutaiya appears to be a very hopeful field of labor, and the present a golden opportunity. Our daily and anxious inquiry is, Where shall we find an able and pious native laborer, to gather the perishing harvest?

Angora.

Angora is, in several respects, the very opposite of Kutaiya. Here we have to encounter Papal fanaticism and cruelty. The hatred of God's Word by those who pretend to be his followers is one of the singular anomalies of this fallen world. In Angora, however, it is being made manifest that God hath chosen the weak things of the world to confound the things which are mighty. The boastful prediction of the Papists, uttered three years ago, "that we should never succeed in loosening a stone from the foundations of their papal structure," has already been disappointed. We have now a small Protestant community of a dozen souls, feeble and timid, yet preferring the truth of Jesus above the treasures of the world. During the past year, these brethren have, in two instances, received special protection from the Turkish authorities. The persistent endeavor of the Papists to prevent the

circulation of the Scriptures has also been defeated. During the past three years, more than three hundred dollars have been received from the sale of books, mostly Bibles and parts of the same, in Angora. Our past experience affords us much encouragement; yet for the successful prosecution of our work, we very greatly need a native preacher of ability, prudence and courage.

In regard to a number of other places in this field, where the precious truth of God has been regularly and faithfully preached, we find occasion rather for encouragement than for sorrow. Within the limits of the Broosa field, there are over five hundred thousand souls for whose salvation we are called to labor. Of these, fifty thousand are Armenians, and among them God's Word has been widely circulated. We have free and encouraging opportunities to labor; yet, for the realization of the object of our mission, we need more money, more men, and more prayer.

Nestorian Mission.—Persia.

LETTERS FROM MR. PERKINS, JANUARY 4, AND FEBRUARY 3, 1864.

THESE letters from Mr. Perkins are brief, and mostly on private business; but a few extracts from them should find a place here, in connection with other communications from the mission.

Week of Prayer—Mar Elias—Famine.

Jan. 4. It is the week of prayer—and this day is hallowed by most precious and affecting memories of years of the right hand of the Most High among this people. There are now many very encouraging indications of revivals in several places among the Nestorians. We long and look for a rich blessing.

We have recently laid good old Mar Elias in the grave—as bright an ornament to Christianity as this or any other age has seen. Such a light is an honor to the old Nestorian church, and an earnest, I trust, of good things to come.

The sufferings here from famine are very severe. Cases of death from hunger are becoming frequent. Through our helpers, we have taken a census of the *wholly destitute* Nestorian families, and find them to be 800, and the poor Mohammedans are about as badly off. The charitable contributions from America and England are most timely, and will, we trust, save many lives, though they can of course but very partially relieve such multitudes. The Lord will overrule this sore visitation for good. We have never seen a more general interest in listening to the truth, or a more general desire for the bread and water of life.

*Oppression—Action of English Officials
—Religious Interest.*

Our enemies have not yet disturbed our work, notwithstanding all their threatenings to do so. The British Ambassador is taking hold of the matter of the sore oppressions of the Nestorians with a vigorous hand, under instructions from his Government;—thanks to Lord John Russell, and yet more to Mr. Layard. The presence of Consul Glen here is a great restraint upon the oppressors, and he is in full sympathy with us in our work.

Feb. 3. We are enjoying a very quiet and interesting winter. Though famine presses sorely, precious showers of grace are descending on different parts of our field, most refreshing in themselves, and auspicious for the cause of Christ in this dark land. We trust that the year, thus marked by unparalleled distress among the people, will still prove a year of the right hand of the Most High, for their spiritual well-being.

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LETTER FROM MR. RHEA, JANUARY 2,  
1864.

*An Eminently Good Man Departed.*

MR. RHEA furnishes the following notice of the death and the life of that most excellent

Nestorian Bishop, briefly referred to by Mr. Perkins. Few such men adorn any church.

Since our last monthly communication, the venerable Mar Elias has entered into rest. He fell asleep in Jesus, December 6, Sabbath morning. He was more than eighty years of age, and until within a week of his death, remarkable for his vigor, walking on foot to town to attend the monthly concert, a distance of five miles, and visiting to the last, as he had done for many years, the villages of his diocese. He was seriously ill but three days. His mind was clear; and though greatly prostrated, and his words few, what he said showed the ruling passion strong in death—"God's Word," "God's work." When the young men, now God's standard-bearers in the village, asked for his dying charge, it was: "See to it that ye hold fast to God's Word;" a charge deeply solemn and impressive, coming as it did from the lips of one who, for so many years, had made that Word his staff, and constant song.

*The Funeral.*

An immense concourse gathered from the surrounding country, far and near, to do honor to his memory. Dr. Perkins preached, from the text: "My father, my father! the chariot of Israel, and the horsemen thereof." The services of that day will be long remembered for their deep solemnity. As the people bore him to the grave, and now and then halted to sing a plaintive strain, or chant a psalm, a well known book lay upon his bosom. He used often to say of it, "This is my Prayer Book." It was "Green Pastures," issued from our press many years ago; a book which holds a place second only to the Bible, in the homes of many pious Nestorians.

*His Christian Character.*

While our good old Bishop was not an educated man,—his knowledge in books extending little beyond the Word



of God,—and had but ordinary intellectual ability, he was, still, one of the most deeply interesting characters among the Nestorians. There is no name among them that will be more fragrant, none that deserves a more honored place in the annals of his church.

His vow of entire consecration to the service of God, when about forty years of age; the singularity of his position here thirty years ago,—devout, spiritual, God-fearing, and active, when a deep night hung over his whole people,—like a lofty pillar, or mountain beacon, whose summit had caught the first beams of the sun, which was soon to flood all below with its glory; his prophetic anticipation of the coming of missionaries; his joy in welcoming them; his peculiar attachment to them and their families; his true-hearted devotion to them as God's ministers, and to their work, through a long series of years and through all kinds of vicissitudes; the charming simplicity and guilelessness of his character,—open and ingenuous as a child; (starting suddenly from his seat one morning, just as we were about to sing at family worship, and crossing the room, he whispered, "Won't you sing this morning, 'On the cross,' I think it is very beautiful;") his wonderful love for the Word of God, making it his meditation by day and by night,—not able to pass two or three hours consecutively, without drinking from this well-spring of life; (how often have I seen him searching restlessly about the room for a Syriac Testament, as if he was famishing with spiritual hunger, while his own Bible illustrated this characteristic, so full of marks indicating those noted passages which had been to him Gileads, and Bethels, and Ebenezers, as he traveled on, to the city of God;) the childlike gentleness of his character,—though, when stirred in God's behalf, he showed a lion-hearted courage, tearing down the pictures and images which papal hands had stealthily hung on the walls of his church, and

pitching them indignantly from the door; his love of sound doctrine, holding forth the word of life in his humble way, always and every where, his face never so full of spiritual light, as when he would come in and rehearse a conversation he had just had with some Mussulman friend, to whom he had opened the Scriptures, and talked of the kingdom yet to fill the whole earth,—the brotherhood of all races,—the one flock and the one shepherd; his suffering, silent patience,—that of a gentle, sensitive nature,—in a land of cruel wrong, under heavy burdens, borne uncomplainingly for many years; his wonderful spirituality, all things earthly being but the types of the heavenly,—the one, by resemblance or contrast, constantly suggesting the other, so that he could not be reminded that he was late to tea without the quick reply, "May I not be late at the marriage supper of the Lamb,"—or "Jesus will gather us all in, in season;"—all these traits of singular and Christlike beauty, combined to make a character which, in this weary land, was a constant rest to the toil-worn missionary, — an influence for good, silently but continually streaming forth into the darkness of spiritual death hanging over the people. God, who accurately weighs all men and means, only knows how much his cause and kingdom in Persia has been advanced by the true-hearted, firm support of Mar Elias, than whom the Nestorian church never had a more devout, spiritual and evangelical Bishop.

Having lived a long life, beautiful and redolent with the grace of Christ, he was gathered like a shock of corn fully ripe, to the innumerable company of holy men, washed and made white in the blood of the Lamb. He sleeps in the shadow of the church he so much loved; and there is no one of the hundreds passing and repassing through that door, that will not bless his name and memory. For the righteous shall be held in everlasting remembrance.

*The Week of Prayer.*

We are now on the eve of the week of prayer. Every year that occasion becomes one of deeper interest. Our Nestorian Christians anticipate it as a rich spiritual festival, and we cannot but hope for God's blessing. Our people are thus learning the power of union at the throne of grace. When threatened with being devastated by locusts last year, in many of the villages our congregations met, and by prayer and fasting plead for the removal of the impending judgment; and why should they not believe that the partial lifting up of God's hand, about to rest so strongly upon them, was in answer to prayer? Thus we trust they will learn, as a nation, in all their national troubles to come to God. Thus a national feeling will be inspired, and the bonds of national union be created and strengthened.

*English Effort for the Oppressed.*

Some light begins to dawn on the dark night of Nestorian oppression. Her Britannic Majesty's Government seems thoroughly enlisted. Mr. Alison, Her Majesty's Ambassador, is taking up the subject in earnest, and Mr. Consul Glen is investigating and reporting the wrongs of the people. We have just heard that a Commissioner from the King, with important orders, is now on his way here. Probably the reports which have reached us as to the nature of these orders, are exaggerated; such as that they abolish the head-tax; permit the rayats to sow their own grain; prohibit the khans from having any thing to do with the collection of their taxes, &c. &c. The report of these orders has moved the town, and been for some days the theme of talk in all circles, especially among the nobles and ecclesiastics. "What," says the haughty mollah, "Christian dogs not pay the head-tax! Then indeed Islam has come to an end!"

We are charged with being the authors of these orders, and the instigators of all the efforts making to relieve the

oppressed. In some instances, our Persian Meerza has been sent with messages to this effect; that it is not for our interest to prosecute further such efforts, and thus incur the enmity of the Mussulmans. We reply, that our efforts have not been prompted by the slightest ill feeling toward the ruling classes, but on the contrary, their best interests are sought; that we seek simply to discharge a duty we owe to God and our suffering fellow-men; and that the same motive which prompts us to appeal to our friends in America for relief for the starving, also leads us to appeal to the Shah, to interfere and relieve the oppression of his subjects. I have some hope that these efforts will be partially successful. Her Majesty's Government is not likely to drop the matter until something substantial has been accomplished. Mr. Alison is able, and has great tenacity of purpose.

The noblemen and mollahs hold the Nestorian agent partly responsible for these new orders; and no sooner had the report that such orders were coming reached us, than they assembled, and made out a strong representation, charging him with all kinds of corruptions, and petitioning for his immediate removal. They have not succeeded, as he is now in Salmas, on his return here.

*Sufferings from Poverty.*

Our winter is upon us, and we have had bitter cold weather for many days. The suffering from high prices and scarcity of bread, is very great. There have been, here and there, a number of deaths from starvation. Every day we are more and more grateful to our American friends for the relief they have afforded us. A large portion of the charity fund has been distributed, and we take special pains to have it reach those entirely destitute of bread and clothing. They are many. The country swarms with the naked and starving. Every day, some very painful case is brought to our notice; and if the high prices con-

tinue until spring, they must be greatly multiplied.

### *Religious Prospects—Russia.*

The new year has dawned upon us with flattering prospects, spiritually. In some parts of the plain the congregations are greatly increased. Houses of worship have become too strait, and it has been necessary to provide larger ones. This has been especially true of some villages on the Nazloo river. The number of interested listeners to the word is much larger than ever before, and we hope many of them will be born into the kingdom of God's grace.

You often hear sad reports of our vagabond Nestorians in Russia. Now and then there are Nestorian travelers from other motives, and making richer gains than Russian imperials. Yakoo, a graduate of the seminary, and one of our most spiritual young men, who has thoroughly learned the Russian language, reports very interesting labors in connection with his distribution of the Scriptures in Southern Russia. In numerous cases, he met individuals crying out for eternal life, and sometimes whole assemblies were deeply moved under the power of divine truth. The Russian bear will yet become a lamb reposing at the feet of Christ.

### *Armenian Work.*

During the past year, the progress in the Armenian work has been slow. Our two Armenian evangelists are in general well received, and are continually dropping in the life-giving seed, in this new soil. A very promising young Armenian, hopefully pious, has entered the seminary. He is from one of the Nestorian quarters in the city, and speaks Syriac well. There are also some other candidates. In that quarter, an Armenian school has recently been opened, taught by a young Armenian who strayed into Persia a year ago, and has been under the care of the mission. The children pay a small price for the books

and furnish a part of the fuel. The backwardness of our people,—those who are well able, who are indeed but few,—to contribute for the support of the gospel, is often painful and discouraging to us. This year, with famine prices, and with the constant drain of their extortioners, it is hard for them to do much; but we must keep the subject steadily before them.

One of our helpers in Salmas is much encouraged by the increase of his congregation, and the gathering of pupils to read. In the old town of Salmas, our little school has again been broken up; and the mothers of the girls fined.

### *Mohammedans.*

I am satisfied that every day a deeper impression is being made on Mohammedans in favor of a pure Christianity. Now and then we have a case of a Mussulman, apparently deeply interested, applying for baptism; not from those immediately about us, but from the villages, where they hear the gospel from the lips of our native preachers. There is a mollah in town, an odd character, who is learning Syriac, that he may attend our chapel and understand the Syriac sermons. He applied recently to be taken under instruction, saying: "The dogs eat of the crumbs which fall from the Master's table!" A strange utterance from the lips of a mollah, even though you suppose him after nothing but the loaves and fishes. Yet it is prophetic; for they are yet to cail those they now call Christian dogs, their spiritual masters. The Christians once lifted out of their disgraceful oppressions, will have a higher plain from which to make a favorable impression upon Mohammedans.

### *Sale of Books.*

Our agent in Tabreez has sold about \$20 worth of books, mostly Armenian, during the last year. This is well for a beginning. It is very desirable that we have a Bible depot in all the great

centres of trade in Persia, where Armenian, Jew and Mussulman, can get the Word of God. I trust the time is not distant, when some member of our mission will make a tour through Persia, having this for his object. Can we longer do less for Mohammedans than this? There are, in many of the large cities, Armenian merchants who would act as agents for the sale of the Scriptures; and for the present this would suffice.

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LETTER FROM MR. LABAREE, JANUARY
30, 1864.

THIS letter, of four weeks later date than that from Mr. Rhes, fully confirms the favorable intimations respecting a special work of the Spirit, in the latest extract given from Mr. Perkins, and will, it is hoped, prompt to much thanksgiving and to earnest prayer, in view of the hopeful state of things which it presents.

Religious Interest.

The annual concert of special prayer came again with the new year, fraught with blessing, we believe, to us in Persia. It was observed by our Nestorian Christians with unprecedented interest and solemnity. Two or three services a day were held in all the villages where we have helpers, and in many of them, the greater part of the week was kept as a fast.

The zeal of the helpers and communicants was greatly stimulated by large congregations of the unconverted, in constant attendance upon all the exercises, testifying by their manner and words, to the impressiveness of the occasion. Not a few kept fast with the brethren, abstaining from food the whole day, until sunset. It was delightful, in going from village to village, to see this new aspect of things, and to preach to these large and deeply attentive congregations. For many years there has not been such a wide-spread interest in the gospel, such solemn, thoughtful attention to the words of life. In many places, the number who listen to preach-

ing on the Sabbath is doubled or trebled, and there is scarcely a place where there is not a large increase.

Adults Learning to Read—Evening Schools.

With this increase, a great impulse has been given to the Sabbath schools, and scores of youth are beginning to learn to read. In one village, over thirty young men have recently begun, and three evenings in the week they resort, with others, to the helper's house, to prosecute their studies. One of these evening reading-schools is an animating scene. Over forty young men are crowded together on the floor, busy over their spelling-books, or other more advanced books, the larger boys of the day-school acting as their teachers. A few elderly persons are also present, looking on. Four of the young men are Armenians. The helper goes about from one to another, seeing that each is duly instructed, and giving such advice as seems to be needed. It is a noisy company, but after an hour the bell rings, when all becomes quiet and orderly, hats come off, and earnest attention is given to the closing exercises of singing, exhortation, and prayer. (A Nestorian never takes off his hat except in prayer; a Mussulman not even then.) The interest in reading in other villages is not probably equal to that in this, but it exists generally, to some extent.

*Various Reasons for Improved Feeling—
The Spirit's Work.*

There can be no doubt that this new state of feeling among the people towards the truth is owing, in a measure, to a conviction with them that we are their true friends in temporal matters, and that their only hope of seeing a brighter day is through our influence. The energetic efforts made to rescue the girl Nargis from Mussulman fate, produced a profound impression, and a deeply friendly feeling among the people.

So has the coming of an English consul, and the distribution of the fund for the relief of the poor. A great decrease in wine-drinking, caused principally by an unusually small vintage, has also had its influence in swelling our congregations. But above all these things, we must acknowledge the presence of the Holy Spirit. We see the most unmistakable evidence of his influence, taking advantage of the various favoring providences, and creating an inquiring spirit in the hearts of many. There is scarcely a congregation where there are not some anxious souls, seeking to find their way to the fountain of pardoning and cleansing blood. Hardened, self-righteous men and women, bitter persecutors of their children for Christ's sake, reckless young men, are now under the Spirit's awakening and convicting influences, or have already found hope in Christ.

There has been special interest in the male seminary at Seir, resulting, as we hope, in the conversion of several of the students. Tenderness of feeling exists also among the pupils of the female seminary. These cheering signs of the Spirit's presence inspire us with hope that larger blessings are in store, and stimulate our faith and efforts.

Sandwich Islands.

HILLO, HAWAII.

LETTER FROM MR. COAN, JAN. 7, 1864.

MR. COAN alludes briefly, in this letter, to various matters of interest, and writes in a very cheerful strain, trusting in the Lord.

The New Plans—Theological Class.

In November and December, I made tours of two weeks each, through North Hilo and Puna, and found the people in a harmonious and pleasant state. I have now accomplished four extended tours within the last six months. Everywhere I have explained, frankly and fully, the new basis on which we propose to prosecute the work at the Islands, and our

purpose to go forward in faith and hope, just so fast and so far as "the good hand of our God" shall lead us. On account of these tours, I had a vacation for my theological class; but I am now ready to resume its instruction.

On the 29th, 30th and 31st of December, our Annual Convention of church lunas and teachers was in session. About one hundred delegates were present, and the meeting was one of wakeful interest throughout. Many subjects were discussed, and many resolutions proposed and passed. From all the local branches of the church in Hilo and Puna, written reports were read by delegates.

The subject of a native pastorate was very fully discussed. All assented to go forward, so far as Providence should open the way. I proposed eight as our complement for Hilo and Puna. We have no candidates so much elevated, morally and intellectually, above fifty or on hundred of their peers, as to ensure to them all the respect which we could wish for pastors; but we are resolved, under God, to make the trial, and to carry out the resolutions we passed in June, in all good faith. And we feel sure that if we are in the right way, the Lord will be with us. The work is his, —Zion is his,—and sooner may the mother forget her darling infant, than He forsake his people. We expect light, and help, and success, because we look to the hills, whence cometh our help. I have twelve in my theological class; but we do not reckon upon more than from four to six of them.

Congregations—Church—Benevolence.

Our Sabbath congregations are full and attentive, and numbers are inquiring. The semi-weekly lectures are attended by about two hundred. During the past six months, fifty have been added to the church by profession. The monthly concert contributions for 1863 amounted to \$1,471. Of this we have given \$700 to the missionary work in Micronesia and the Marquesas Islands. This does

not include the pastor's salary of \$1,000, and about \$1,000 more for meeting-houses and other objects. My people also pay \$600 for a newspaper, which many read with great interest.

Interest in American Affairs.

When our mail comes in, there is a rush to the Post Office, and all are eager for the American war news. All our good people (I know of no exceptions) are in full sympathy with the North and with the negroes. Many prayers are offered daily for President Lincoln, for our armies, and for the poor colored man; and we have no doubt that God is hearing the prayers, not of American and European Christians only, but even of the obscure and unknown saints of the Sandwich Islands. Our country will be saved, and the world will yet have a Jubilee. The Lord hasten it.

After long, long waiting, we have just received the report of the meeting of the American Board at Rochester, in a New York paper. We are of course deeply interested in it, for more reasons than we can name. We rejoice in the condition and prospects of the Board, spiritually and financially. May a spirit of wisdom, of grace, and of supplication, rest upon all its officers, members, friends and patrons. An humble dependence on God, and an earnest, wise and spiritual attention to the great work of evangelizing the world, must be felt among the most distant tribes of men.

Mahratta Mission.—India.

SATARA.

LETTER FROM MR. DEAN, FEBRUARY 9, 1864.

Station Report.—A Case of Interest.

MR. DEAN sends a report of the Satara station for the year 1863. Three catechists have been employed; the school has numbered, "some of the time, more than thirty pupils, two-thirds of whom are girls"; one of the chapels at Satara has been rebuilt;

the work of missionaries and catechists in preaching the gospel has been much as heretofore; about two hundred villages have been visited; several thousand pages of books and tracts have been sold and given away; and much time has been spent in religious conversation with those who come privately to the missionary, and who often seem convinced that the Hindoo religion is false, but shrink from the persecution which follows a profession of Christianity. In one instance, however, a young brahmin has endured much persecution for persisting in his visits to the missionary and refusing to worship idols, though he has not yet openly broken caste or embraced Christ. In connection with the report Mr. Dean writes:

Although we are not able to mention conversions, and additions to the church, we have not been without encouragement in our work. One thing that has encouraged me has been the fact that inquirers are in the habit of coming to my study, when in Satara. The case of the young brahmin mentioned in the report, has been specially encouraging. He has been in great distress of mind for many months, and much of the time has spent hours daily, in the study of the Bible and prayer. He seems to like to pray, and always wishes to unite with me in this exercise before he leaves, whenever he comes to see me. The burden of his prayer seems to be that he may have courage to come out and profess Christ before men; yet he shrinks from the persecution that would follow such a step. Large worldly inducements to stay away from us were held out to him by his relatives; but on his saying, "No, I cannot lose my soul," he was driven, nearly naked, by his father, from his home. He found shelter with the neighbors for two months, after which he was invited to his father's house again, by his mother, in the father's absence; and was allowed to remain, after his return. Every effort is now being made by his relatives to turn him back to Hindooism. But even should they succeed, such things are encouraging, for they show that the truth is at work.

PROCEEDINGS OF OTHER SOCIETIES.

HAWAIIAN MISSIONARY SOCIETY.

Mission to the Marquesas Islands.

MR. ALEXANDER, of the Sandwich Islands mission, has forwarded a letter recently received by him from Kekela, one of the Hawaiian missionaries at the Marquesas Islands, of which, he says, "I read it with so much interest that I thought it would be interesting to all who love the kingdom of our Lord." It is valuable not only for its statements respecting the missionary work and other matters at the Marquesas, but as the production of one brought himself, as were his fellow-laborers, out of a degradation at the Sandwich Islands similar to that of those for whose enlightenment and salvation he is now laboring. In printing the letter, a few only, of the less important sentences, have been omitted. It was sent by a circuitous route, and was long in reaching its destination.

Puamau, Hivava, April 9, 1863.

REV. W. P. ALEXANDER.—Great affection for you and all your family, and all the brethren and sisters and friends in your firen. The Lord be with you all, Amen.

We missionaries here are now all in good health; so also are our wives and children. We, however, have not been entirely free from straits; they came very near. Some of us have been attacked with sickness, and the Lord showed us mercy. Some of the inhabitants, too, have opposed and threatened us; it was God who delivered us. The Lord is a very present help in time of need, says David.

Location of Missionaries.

We now occupy three islands. J. W. Kaiwi is at Oomoa, Fatuiva, where we first settled. Those church members at Oomoa are steadfast in their piety; some others attend school and religious meetings. J. W. Kaiwi sometimes visits Hanawame, to give instruction in school and preach the gospel. It was there that Kuaiheloni was located formerly. The wars in Fatuiva have now ceased. The people of Evaena, of Hanavave, and of Oomoa, are friendly with each other, and that is a source of great joy to us.

S. Kauwealoa and his family are now living at Uspoa, and some of the people attend his school and religious meetings. Uspoa enjoys peace, there is no war there, for there is one chief over the whole island. There are four of us missionaries settled

on the island of Hivava. A. Kaukau is at Honaiopa. The people there formerly attended his school and religious meetings, but now they are not friendly. The great mass are devoted to drinking rum, to war, to the employments of the Koika, [a great heathen festival,] and to their former sports. We have thought that Kaukau ought to remove to the island of Nuuhiva, for some of the people of Nuuhiva have asked for a teacher,—the people of Hoozuni, a valley east of the Taipis.

There are dwelling at Nuuhiva the French Governor, and three French soldiers under him. There are also two popish priests there. Their great Bishop has gone to Tahiti, and will perhaps return again. When the popish priests heard that Kaukau thought of going thither, they were very much opposed to it. To the people they uttered their words of hostility, but in our presence they said nothing.

J. W. Kaiwi and I had an interview with the French Governor. He inquired of us in regard to our work at Fatuiva, Hivava and Uspoa, and seemed pleased with what we told him. We asked him if he were willing that one of our number should settle on Nuuhiva. He replied: "I will not forbid any of you settling any where on Nuuhiva, provided the resident chief of the land wishes you to come." Laioha also, the new missionary who came with Mr. Baldwin last year, [sent by the church of Kailua, who also engaged to support him,] is settled at Hanashi, where James Bicknell was formerly located. He simply lives there; nobody will attend his school or religious meetings, and he and his wife think of removing elsewhere. Zacharia Hapuku is located at Aluona, on the south side of Hivava. It is a very populous valley, containing more than eight hundred inhabitants. He and his wife are very zealous in teaching the people the Word of God, and a few attend their school and religious meetings.

I and my wife are settled here at Puamau, doing the work of the Lord. We have school every day, for those who wish to learn to read. More than twenty scholars attend regularly. They do not improve rapidly because they are unsteady; those who attend constantly learn rapidly. Some attend our Sabbath meetings regularly; ordinarily, thirty or forty. The great majority possess their ancient character. There are three church members here at Puamau, and they stand fast in the right way of the Lord Jesus Christ.

A. Kaukau and I have sent two of them, a man and his wife, to Nuuhiva, to cultivate the ground, and give some instruction

to the people concerning the Christian religion, and teach them the ten commandments of Jehovah, lest the people there should get tired waiting for a missionary.

War and Cannibalism.

There was war here on Hivava in January, 1863, and during the present month of April. The battle in January was fought on the south side of the island. The inhabitants of Moea went to fight with those of Haama'u. Three men of Moea were shot dead. Two of the corpses were eaten by the men of Haama'u, and one was offered a sacrifice to the gods who have no voice. One of Haama'u also was killed and fell into the hands of the men of Moea, and they brought him all the way hither to Puamau, an offering to the idol gods. They did this to induce the people of Puamau to join the men of Moea and go together to make war on Haama'u. The priests of the idol did eat the sacrifice. Cannibalism will not come to an end soon, not probably until they know Jehovah.

I teach them that war and murder and fighting are very bad, but they fiercely reply,—“Tut! We hear there is a great deal of fighting and war in America, Britain and France.” They are exceedingly fleet in shedding blood and committing robbery, but in doing any thing for the salvation of their souls, they are very slow, as saith Solomon.

When the Morning Star returned last year, you heard all about us. There were some things to excite joy,—the steadfastness of some in religion and the friendly disposition of others to be taught the Word of God; and there were others that fill us with sadness,—one of our number having sold herself to commit iniquity, and another has been sent back to Hawaii for improper conduct.

There is one man in Hivava who appears to be truly pious. He is at Hanamena, teaching the people the Word of God. He is the man who accompanied James Bicknell to the Sandwich Islands in 1862. Some of the people about him are attending to his religious instructions. They have a very high esteem for him, his character, they say, is so different from what it was formerly.

There is one at Uapoa who, we hope, is born again.

Man-stealing Ships.

Some ships have come from Peru, seeking laborers to take to Callao. In October,

1862, two ships anchored here at Hivava and sailed to Fatuiva, but they got no men. In December, 1862, another vessel arrived at Nuuhiva. The French foreigners discovered it was a vessel for stealing men, and they were about to seize it, but it escaped to Uapoa. One woman of Nuuhiva was taken by that vessel, and twenty men of Uapoa. Then said vessel came hither to Puamau, in January, 1863, and took six men of Puamau. Then it went to Tabuata, and took one man from thence.

April 10. The friends of those who have been abducted are in great distress, and they declare that if any more Spaniards come among them, they will kill them all. The French steamer is in search of the piratical vessels, and if found they will be confiscated. This work is like the selling of negroes in America.

Famine.

Some time ago the people rejoiced in the fall of rain, and thought they would be saved from famine. We also thought the same, but they now cry out on account of the famine. The sun is again powerful; the young fruit falls off the bread-fruit trees, blasted, before it is ripe. If the people are destitute, we shall suffer with them. I, with my boys, have worked diligently at cultivating potatoes, squashes, bananas and taro. But this is the great trouble here at Puamau, one must watch what he plants day and night, if he would get any of it. I am very earnest in instructing and persuading the people to work and plant sugar cane, squashes, taro, potatoes, bananas and such like, that they may have a good supply of what they need; and some of them are planting.

In some of the places where we are located, quiet and order prevail. What is planted is not molested till ripe at Oomoa, Atuona and Uapoa, and there is very little theft there. There is a great deal of theft here at Puamau, but I am not discouraged. I am striving that righteousness may triumph over the people. If they refuse to hear, their sin will rest upon them, as with the people in the time of Noah. I and Naomi [his wife] feel encouraged to persevere in the work of the Lord among this ignorant people, that they may know the way of eternal life through Jesus Christ.

Naomi joins me in much love to you and all your family, and to all the people in your parish. Pray to the Lord for us, and for this nation.

Your friend in Jesus Christ forever,

J. KEKELA.

MISCELLANIES.

EPISCOPACY AT THE SANDWICH ISLANDS.

A resident of Honolulu, in a letter recently received, says:

The funeral of the late king, after a good deal of delay and parade and expense, has passed off. His remains were deposited in a new tomb up the valley. I send you slips from the *Advertiser*, relating to the funeral. You will notice the peculiar manner in which the Protestant clergy are put down in the programme, arranged, doubtless, to suit the Bishop. They are not mentioned as clergymen, but only *ministers of religion*, while a great flourish is made of the Roman Catholic and Episcopal Bishop and clergy. * * I felt desirous to see the services at the church, as I was honored with a card of admittance. It is the first time I have visited the "great" cathedral. Nothing could well be more popish. From 150 to 200 candles were burning in that little church, at noon-day. The Bishop's back was towards the audience most of the time, with his altar and pictures and candles before him. A chapter was read by a native—a former pupil of ours—from our translation of the Bible, which was the most sensible part of the services. The display of the Bishop's crook, or crozier, and all the other flummery, was not a little disgusting.

In the programme referred to, among those preceding the hearse, after schools, fire companies, the King's servants, &c., come clergymen, arranged and designated as follows:

Ministers of Religion of the several denominations.

The Clergy of the Roman Catholic Church.
His Lordship Louis, the Rt. Rev. Bishop of Arathea, and Vicar Apostolic of the Hawaiian Islands, [Papal.]
Choir of the Hawaiian Cathedral.
Officiating Clergy.
His Lordship the Rt. Reverend Bishop of Honolulu. [Episcopal.]

Thus there are not only "Rt. Reverend Bishops," but "clergy" of the Episcopal and the Roman Catholic churches, while the Protestant missionaries and preachers, to whom the Islands are indebted for nearly all they have of civilization, education and Christianity, are only "ministers of religion," and are put in the lower place. The writer of one of the "slips from the *Advertiser*," well says:

The Protestant clergymen in these Islands claim to be as really *clergymen* of the Christian church as his "Lordship" himself. And is it becoming in a public document, issuing from a Government which owes so much to these Protestant clergymen, to deny them the title and standing which they claim and have always received in the Christian church of the islands? We do not object, here, that a section of the Christian church—if it sees fit, in its bigoted wisdom—should deny the Protestant clergy a standing in the Christian church. But to thrust its bigotry into a public document of the Government, which has been brought into being and taken a standing among the Christian nations of the earth mainly in consequence of the labors of these same Protestant clergymen, is what we do not approve.

SYSTEMATIC PRAYER AND EFFORT.

A clergyman in a country parish, who has often sent contributions to the Board, out of his poverty, in remitting a donation recently, gave expression to the warm feelings of his heart, and at the same time to views worthy of being pondered by others, in the following letter to the Treasurer:

Dear Sir,—Inclosed please find \$—, for the American Board. I had a strong desire to remit this sum long before, but was not able. By avoiding all superfluities, and even some necessities of life, I am enabled now and then to send you my mite, and in practicing this self-denial for my Master and Saviour, I feel myself abundantly blessed.

For several years, my mind has been deeply impressed with the importance of three things that must be more widely promoted and cultivated in all the churches; viz., *Self-denial*, *Systematic Prayer*, and *Systematic Beneficence*. When these graces shall be more fully developed, in the habits and practice of ministers and churches, the treasury of your Board will always be kept full; and the operations of the Board's missions will not only be sustained on the present scale from year to year, but will be more and more enlarged and extended.

In regard to self-denial, Christians must learn to practice this in conformity with the precepts and example of their divine Master. In regard to systematic prayer, it is most needful and valuable. I know a minister who, some years ago, adopted a

plan of prayer in which he wrote down seven objects, that he resolved to pray for on the seven mornings of the week, in his closet, another class of objects for the seven evenings in the week, and during the last three years or more, another class of seven objects for the seven mid-day seasons.—“Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice.” Thursday mornings his object was, the more rapid progress of Christian missions through the world; and on Saturdays he would pray for the several missions of the American Board. He would take one in the morning, another at noon, and a third in the evening; resolving, if possible, that nothing should hinder or unfit him for the duty. In doing this, he would pray for every missionary and his wife, employed in a certain mission; for every native pastor, teacher, catechist, colporteur and helper; for all the native churches, and for every church officer and church member, male and female; for all their day-schools, academies and colleges, and for all the children and youth educated in them. He would do this on his knees, with the January number of the Herald open, and thus go over all the stations and out-stations of each mission. To complete the list, would require several Saturdays; and while doing this, he declared that he enjoyed so much of the presence of God’s Spirit, that it was literally a little heaven to his soul. This is *systematic* or set prayer, for set objects, at set times. Now if every minister and pastor over the churches connected with the Board would do this, how much would it cultivate and deepen their personal piety, spirituality and usefulness. And further, in this way they would be stimulated to cultivate a habit of love for systematic prayer among all the members of their churches. And what pastors and churches would do at home, the missionaries and their churches might do abroad; and thus there would come to be a general and united concert of prayer, not merely once a year, on the first week in January, but from week to week and from day to day. What a beautiful practical comment would this be on Psalm lxxii. 15:—“Prayer also shall be made for him continually; and daily shall he be praised.” Moreover, when such a plan of systematic prayer is adopted, systematic beneficence would naturally and easily follow. The two things will admirably work hand in hand, together. May our Heavenly Father hasten the accomplishment of all this in due time.

It will be perceived that this article is written in view of the Board’s needing \$500,000 for the present year and of the extreme difficulty of raising it. To do this, something must be done to deepen

the piety, and give greater Christian activity to the churches.

BAPTIST MISSION IN BURMAH.

Dr. and Mrs. Butler, of the Methodist Episcopal mission in India, recently visited Burmah, and Mrs. Butler writes:

We have felt it to be no small privilege to visit the Burman Missions. * * We leave with the conviction, that if there be on earth a devoted body of missionaries who have nobly toiled to win a heathen land for Christ, and are, from their sufferings, their labors, and their success, an honor to the Church and Missionary Society that sent them forth, these Baptist missionaries are the men.

GRATUITOUS CIRCULATION OF THE HERALD.

Hitherto the Missionary Herald has not been sent without charge to members of the Board, as such. Hoping, however, that it may prove a means of increasing interest in and effort for the cause of missions—an agency of more value than its cost—the Prudential Committee recently voted that it be thus sent in future, for one year, to such Honorary Members as shall make application for it. The limitations—“for one year, to such members as make application”—are designed to prevent mistakes and waste. Deaths, changes of residence, and the wishes of members, cannot be known at the Missionary House except as information is given. When the work is desired continuously as a gratuity, it will be only needful that the application, like a subscription, be renewed from year to year, with a distinct mention of post-office address.

DEATHS.

At Pimplus, India, January 27, 1864, LUCILIA THOMPSON, wife of Rev. W. P. Barker, of the Mahratta mission, aged 34 years.

ELLEN MARIA, daughter of Rev. J. Herrick, of the Madura mission, died of cholera, at the travelers’ bungalow in Trichinopoly, December 28, 1863, aged two years, one and a half months.

Information has been received that Mrs. HARRIET B. WRIGHT, formerly of the Choctaw mission, died at Lake City, Florida, in November last.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

| | |
|--|-------------|
| Cumberland co. Aux. So. H. Packard, Tr. | |
| Brunswick, Two sisters, | 18 00 |
| Freeport, Mrs. H. B. Nye, 5; Mrs. | |
| E. H. Harrington, 5; Mrs. S. L. | |
| Belcher, 5; | 15 00—33 00 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr. | |
| Farmington, Cong. ch. m. c. | 23 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | |
| Brewer, 1st cong. ch. and so. | 27 16 |
| Kennebunkport, South cong. ch. | |
| and so. coll. 23.63; m. c. 2.35; | 26 00—53 16 |
| Yerk Conf. of chs. Rev. G. W. Cressey, Tr. | |
| Lebanon Centre, Cong. ch. and so. | 41 80 |
| Saco, 1st cong. ch. benev. so. | 57 16—98 96 |
| | 208 12 |
| Machias, A friend, | 10 00 |
| Princeton, Cong. ch. and so. | 10 10 |
| Stowe, do. | 7 00 |
| "Machias," | 15 00—42 10 |
| | 250 22 |

NEW HAMPSHIRE.

| | |
|--|-------------|
| Cheshire co. Aux. So. Geo. Kingsbury, Tr. | |
| Keene, Cong. ch. m. c. | 6 31 |
| Rindge, Cong. ch. and so. | 82 48—88 79 |
| Grafton co. | |
| Lebanon, Cong. ch. and so. | 75 00 |
| Orford, "Somebody," | 5 00 |
| Plymouth, Cong. ch. m. c. | 10 00—90 00 |
| Hillsboro' co. Aux. So. E. S. Russell, Tr. | |
| Manchester, Franklin st. ch. | 50 00 |
| Nashua, R. C. Stanly, | 10 00 |
| New Ipswich, Cong. ch. and so. | 14 00—71 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | |
| Concord, 1st cong. ch. bal. | 75 |
| Fisherville, Geo. F. Meserve, | 1 00 |
| Hopkinton, Cong. ch. and so. | 30 00 |
| Sanbornston Bridge, do. | 42 32—71 07 |
| Rockingham co. Conf. of chs. F. Grant, Tr. | |
| Exeter, N. F. Carter, | 1 00 |
| Hampton, Cong. ch. and so. | 58 40 |
| Kingston, do. | 3 00—62 90 |
| Stratford Conf. of chs. E. J. Lane, Tr. | |
| Centre Harbor, Rev. A. Benson, 2; | |
| Rev. N. H. Goodhue, 2; | 4 60 |
| Lacoda, Cong. ch. and so. | 13 00 |
| North Conway, Mrs. E. M. Colby, | |
| 5, incorrectly reported in April Herald. | |
| Sanbornston, Cong. ch. and so. | 26 08—43 68 |
| Sullivan co. Aux. So. N. W. Goddard, Tr. | |
| Washington, Phebe Heald, | 6 80 |
| | 440 34 |
| Legacies.—Gilmanton, Miss Eunice Morrill, | |
| by Thomas Adams, | 100 00 |
| | 540 34 |

VERMONT.

| | |
|--|--------------|
| Addison co. Aux. So. A. Wilcox, Tr. | |
| New Haven, Cong. ch. and so. | 42 00 |
| Orwell, Cong. ch. and so. bal. | 5 00 |
| Vergennes, A friend, | 5 00—52 00 |
| Caledonia co. Conf. of chs. E. Jewett, Tr. | |
| Hardwick, Cong. ch. and so. | 49 21 |
| St. Johnsbury, South cong. ch. and | |
| so. | 82 18—131 39 |
| Chittenden co. E. A. Fuller, Tr. | |
| Burlington, 3d Cong. ch. and so. | |
| 43.63; Mrs. Eldridge Mix, 10; | 53 63 |
| Hinesburg, Cong. ch. m. c. | 5 00 |
| Jericho, Cong. ch. and so. | 6 40—64 63 |
| Franklin co. Aux. So. C. B. Swift, Tr. | |
| Enosburg, Cong. ch. and so. which with | |
| prev. dona. cons. Rev. Geo. F. Wright, | |
| Jno. P. Baker, Ephraim Adams, and | |
| E. Jane Wright H. M. | 178 73 |

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| Orange co. Aux. So. Rev. J. C. Houghton, Tr. | |
| Newbury, 1st cong. ch. and so. | 80 00 |
| Randolph, Cong. ch. and so. | 15 35 |
| Wells River, Cong. ch. m. c. | 17 00 |
| Derby, do. | 4 00—96 35 |
| Windham co. Aux. So. F. Tyler, Tr. | |
| Grafton, Cong. ch. and so. to cons. Rev. | |
| RUFUS EMERSON an H. M. | 50 00 |
| Windsor co. Aux. So. Rev. C. B. Drake | |
| and J. Steele, Trs. | |
| Norwich, Cong. ch. and so. 63; a | |
| friend, 10; | 73 00 |
| Springfield, A. Woolson, to cons. | |
| WM. DICKINSON, of Chicago, | 100 00 |
| an H. M. | |
| Windsor, Cong. ch. m. c. | 17 00—190 00 |
| | 763 10 |
| Pittsfield, Cong. ch. bal. | 1 00 |
| Rupert, Cong. ch. and so. | 40 10—41 00 |
| | 804 10 |
| Legacies.—Peacham, Mrs. Lydia C. Shedd, | |
| by E. C. Chamberlain and W. Sautorn, | |
| Ex'rs, | 407 00 |
| | 1,311 10 |

MASSACHUSETTS.

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| Barnstable co. | |
| Centreville, Cong. ch. and so. | 19 10 |
| Chatham, do. | 18 75 |
| South Dennis, do. | 57 12—94 97 |
| Berkshire co. Aux. So. James Sedgwick, Tr. | |
| Pittsfield, 1st cong. ch. and so. | 117 66 |
| Boston, of wh. from a friend, 50; do. 50; | 2,373 97 |
| Essex co. | |
| Andover, Cong. ch. and so. gent. | |
| 44.56; la. 53.70; m. c. 5.63, to | |
| cons. Mrs. F. P. DASCONE an | |
| H. M. | 104 39 |
| Beverly, Dane st. ch. and so. la. | |
| and gent. ann. coll. 206.90; m. c. | |
| 293.50, to cons. CHAS. H. ODELL, | |
| Mrs. A. N. CLARK, HORACE P. | |
| WOODBURY, STEPHEN A. WOOD- | |
| BURY, and Mrs. CHAS. T. LOV- | |
| ETT, H. M. | 500 10 |
| Danvers, 1st ch. and so. to cons. | |
| Mrs. CLAIRE A. RICE and Ed- | |
| WIN MUDGOS, H. M. | 214 45 |
| Lawrence, A friend, | 10 00 |
| Lynn, 1st cong. ch. m. c. | 12 37—841 31 |
| Essex co. North Aux. So. | |
| Groveland, Cong. ch. and so. | 24 35 |
| Ipswich, Lincoln ch. | 24 60 |
| Newburyport, Mrs. J. H. Spring, | 10 00—58 35 |
| Essex co. South Aux. So. C. M. Richardson, Tr. | |
| Manchester, Ortho. cong. ch. | 3 51 |
| South Essex, A friend, | 1 00—4 51 |
| Hampden co. Aux. So. J. C. Bridgman, Tr. | |
| Monson, Rev. A. Ely, D. D. | 10 00 |
| Palmer, Wilson Foster, dec'd, | 25 00 |
| Springfield, Mrs. M. C. Bemis, to | |
| cons. Mrs. GRACE N. HUNT an | |
| H. M. | 100 00—135 00 |
| Hampshire co. Aux. So. E. E. Bridgman, Tr. | |
| Amherst, Deceased daughter of | |
| Prof. Snell, | 25 00 |
| Northampton, William H. Stod- | |
| dard, to cons. MARY PALMER an | |
| H. M. | 100 00—125 00 |
| Middlesex co. | |
| E. Cambridge, Evan. cong. ch. m. c. | 6 80 |
| Somerville, 1st ortho. cong. ch. | |
| and so. 221.25; m. c. 11.99, to | |
| cons. ISAAC T. WINCHESTER and | |
| JAMES L. TYLER, H. M. | 243 15 |
| South Natick, John Elliot ch. | 23 60—279 35 |
| Norfolk co. | |
| Brookline, Harvard ch. and so. | 927 75 |
| Dedham, Henry W. Tisdale, | 5 81 |
| Roxbury, Elliot ch. and so. 31; m. | |
| c. 2.10; Vine st. ch. m. c. 18.50; | 61 60 |
| West Roxbury, So. evan. ch. m. c. | 35 84—1,833 00 |
| Old Colony Aux. So. | |
| Middleboro', 1st cong. ch. bal. | 20 63 |
| Palestine Miss. So. E. Alden, Tr. | |
| Hingham, Evan. cong. ch. | 14 00 |

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| Plymouth co. | |
| East Marshfield, Cong. ch. and so. | 13 19 |
| South Marshfield, 1st cong. ch. and so. | 37 00—50 19 |
| Taunton and vic. | |
| Norton, Trin. cong. ch. m. e. | 13 85 |
| Raynham, 1st cong. ch. and so. | 22 25—36 10 |
| Worcester co. North, C. Sanderson, Tr. | |
| Templeton, A friend, | 25 00 |
| Worcester co. Central Asso. E. H. Sanford, Tr. | |
| Barre, Cong. ch. and so. coll. | |
| 135.69; m. e. 166; to cons. SAMUEL A. KINGSMAN and Mrs. BETSEY H. KINGSMAN H. M. | 241 60 |
| Oxford, Cong. ch. and so. | 259 37 |
| Worcester, A friend, | 2 00—502 97 |
| Worcester co. South, W. C. Capron, Tr. | |
| Upton, Mrs. R. C. Fisk, | 2 00 |
| Westboro', Evan. ch. m. e. | 24 97—26 97 |
| | 5,731 20 |

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| Chelsea, Winnisimmet ch. m. e. 33.40; | |
| Rev. J. A. Copp, D. D., 160; | 133 40 |
| A friend, | 190 00 |
| S. T., for the Ahmednugger mission, | 25 00 |
| Mekak, | 100 00 |
| Nantucket, Cong. ch. m. e. | 4 00—452 40 |
| | 6,183 60 |

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| Legacies.—Athol, Samuel Fish, by Isaac W. Smith, | 95 00 |
| Southwick, Rebecca Bingham, | 15 00—110 00 |
| | 6,293 60 |

RHODE ISLAND.

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| Little Compton, United cong. ch. | 30 68 |
| Providence, A friend, | 3 09 |
| | 33 68 |

CONNECTICUT.

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| Fairfield co. West, Aux. So. C. Marvin, Tr. | |
| Bridgeport, Jennie H. and Georgie B. Sterling, | 2 00 |
| Southport, Cong. ch. m. e. | 10 00 |
| Wilton, Mrs. J. G. Rowland, | 5 00—17 00 |
| Hartford co. Aux. So. A. G. Hammond, Agent. | |
| Bolton, Cong. ch. and so. | 14 50 |
| Bristol, Gent. asso. | 56 50 |
| East Avon, Cong. ch. m. e. | 5 60 |
| Enfield, 1st cong. ch. and so. to cons. Mrs. LAURA A. GRANT an H. M. | 102 25 |
| Granby, Cong. ch. and so. | 24 00 |
| Hartford, Centre ch. m. e. | 30 42 |
| Harwinton, Mrs. SARAH B. HAYES, to cons. herself an H. M. | 100 00 |
| Simsbury, 1st cong. ch. and so. | 47 39 |
| So. Glastenbury, Cong. ch. and so. | 25 60 |
| West Avon, Cong. ch. m. e. | 7 38—412 87 |
| Hartford co. South, Aux. So. H. S. Ward, Tr. | |
| Middletown, 1st cong. ch. and so. gent. and la. asso. | 216 51 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. | |
| New Milford, 1st Cong. ch. and so. | 131 90 |
| Torrington, Mystic cong. ch. and so. | 23 50 |
| Woodbury, North cong. ch. and so. | 63 00—217 40 |
| New Haven City, Aux. So. F. T. Jarman, Agent. | |
| New Haven, A life member, 50; a friend. | |
| 3; Yale Coll. m. e. 8.09; North ch. m. e. 6.47; South ch. m. e. 9.39; Davenport ch. m. e. 6.80; United m. e. 12.49; | 95 17 |
| New Haven co. East, F. T. Jarman, Agent. | |
| Madison, Cong. ch. m. e. | 64 41 |
| Meriden, Centre cong. ch. | 32 50 |
| North Madison, Cong. ch. and so. | 37 50 |
| Northford, Gent. miss. asso. | 32 92—158 33 |
| New Haven co. West Conso. W. Atwater, Tr. | |
| New Haven, 3rd cong. ch. and so. | 180 60 |
| Waterbury, 1st cong. ch. m. e. | 17 38—197 38 |
| New London and vic. and Norwich and vic. | |
| C. Butler and Lewis A. Hyde, Trs. | |
| Colchester, 1st cong. ch. and so. | 115 00 |
| Lisbon, Cong. ch. m. e. | 18 53 |
| New London, 1st cong. ch. and so. | 107 31; a friend, 1; |
| Old Lyme, For. miss. so. | 108 31 |
| | 81 92—326 73 |

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| Tolland co. Aux. So. E. B. Preston, Tr. | |
| Mansfield, H. Maria Freeman, | 5 00 |
| Somers, Mrs. Orio Pomeroy, wh. with prev. dona. cons. HIRAM S. POMEROY an H. M. | 30 00—35 00 |
| Windham co. Aux. So. Rev. S. G. Willard, Tr. | |
| Hampton, Cong. ch. and so. | 37 10 |
| North Woodstock, Cong. ch. and so. | 85 00 |
| Westminster, Cong. ch. and so. | 5 00 |
| Willimantic, Cong. ch. m. e. | 7 50—134 60 |
| | 1,811 99 |

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| Legacies.—Milford, M. Merwin, by Charles Miles, | 100 00 |
| Norwich, Isabel Sheldon, by Warren Newton, Ex'r, (prev. rec'd, 6,000.) | 500 10 |
| West Hartford, Mrs. Juliana Grout, by A. G. Hammond, | 100 00—700 60 |
| | 2,511 99 |

NEW YORK.

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| Auburn and vic. Aux. So. I. F. Terrill, Agent. | |
| Auburn, Rev. S. S. Goss, 20; 1st pres. ch. 644.28; | 654 28 |
| Aurelius, Pres. ch. | 2 55 |
| Genoa, 1st cong. ch. and so. | 123 81 |
| Poultney, Pres. ch. | 7 75 |
| | 698 39 |

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| Less for exp. | 2 00—696 39 |
| Buffalo and vic. H. Stillman, Agent. | |
| Elba, Rev. G. S. Corwin, to cons. Rev. M. B. GREGG, of Orangeville, an H. M. | 100 00 |
| Lancaster, Pres. ch. | 50 00 |
| Perry Centre, 1st cong. ch. | 33 12—183 12 |
| Geneva and vic. W. H. Smith, Agent. | |
| Geneva, W. H. S. | 10 00 |
| Romulus, Pres. ch. | 55 00—63 00 |
| Monroe co. and vic. E. Ely and Wm. Ailing, Agents. | |
| Albion, Pres. ch. | 25 19 |
| Avon, Pres. ch. | 16 40 |
| Fairport, Cong. ch. | 50 00 |
| Rochester, Mrs. Sarah Ray, 10; Cent. pres. ch. m. e. 92.11; | 102 11—184 30 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. | |

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| (Of wh. from I. 2; Washington Heights, pres. ch. m. e. 10; Un. theo. sem. m. e. 17.15; A. F. Goodnow, 50; J. C. Barnes, 50; David Hoadley, 100; Stephen Cutter and wife, 40; Wm. T. Booth, 150; Frederic Mead, 100; W. A. Ransom, 50; Wm. A. Booth, wh. cons. JAS. H. PETERS, HENRY M. BOOTH, FREDERIC A. BOOTH, and THEODORE L. BOOTH, H. M. 400; Andrew Mason, wh. cons. J. R. ECKFELDT and WM. E. DUBOIS of Philadelphia, H. M. 200; E. J. Woolsey, 500; 2,922.83; refunded, 50; | 2,872 88 |
| Oswego co. Aux. So. J. E. Warner, Tr. | |
| Camden, Un. cong. ch. | 14 50 |
| Clinton, Mrs. R. Williams, | 40 00 |
| Whitestown, Pres. ch. | 41 00—95 50 |
| Syracuse and vic. Aux. So. Henry Babcock, Tr. | |
| Lenox, Cong. ch. and so. | 14 48 |
| Otisco, do. | 31 00 |

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| Syracuse, 1st pres. ch. (of wh. 50 from P. W. Forbes, to cons. Rev. C. CUTLER, of Hudson, O. an H. M.) to cons. Rev. S. B. CANNFIELD, D. D., an H. M. | 218 75—264 23 |
| Watertown and vic. Aux. So. F. Baker, Agent. | |
| Watertown, 1st pres. ch. coll. 381.25; m. e. 131.25; 2d pres. ch. 67; | 563 10 |
| | 4,944 52 |

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| Baiting Hollow, Cong. ch. m. e. | 2 00 |
| Buttermilk Falls, Hiland pres. ch. | 16 00 |
| Byron, James Benham, | 2 00 |
| Cambria, 1st cong. ch. and so. to cons. Rev. ISAAC R. BRADNACK an H. M. | 102 50 |

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| Canistota, pres. ch. | 5 00 |
| Cheektowaga, Mrs. T. N. Ely, | 50 00 |
| Cincinnati, Cong. ch. 14, 15; young lady, 5; | 19 05 |
| Clifton Springs, Friends, 10; Mary Phillips, 1; Hubbard Foster, 5; | 16 00 |
| Colebrook, Mrs. Celia Sweeney, | 20 00 |
| Corfu, Pres. ch. | 15 00 |
| Durham, D. Cornwall, 51, 45; pres. ch. m. c. 40; | 91 45 |
| Ellensburg Centre, A friend, | 3 67 |
| Ellbridge, Cong. ch. m. c. | 10 18 |
| Fort Columbus, Col. G. Loomis, | 4 00 |
| Fairport, Cong. ch. and so. | 32 01 |
| Glen's Falls, Pres. ch. coll. 53; Mrs. Judge Rosekrans, 30; | 83 00 |
| Hunter, Pres. ch. m. c. | 7 18 |
| Ithaca, Pres. ch. 92, 31; Rev. Dr. Wisner, 7; | 99 34 |
| Jamestown, 1st pres. ch. | 21 12 |
| Livonia, Pres. ch. | 61 75 |
| Lockport, Cong. ch. | 38 00 |
| Manlius, Trin. pres. ch. 24, 33; m. c. 5, 67; | 30 00 |
| Medina, pres. ch. bal. | 16 00 |
| Middleburgh, Rev. John Morse, | 5 00 |
| Milford, Pres. ch. | 27 00 |
| Newark, do. | 126 60 |
| New Lebanon, Rev. and Mrs. S. Churchill, 10; friend, 5; | 15 00 |
| New Road, Cong. ch. and so. | 9 06 |
| New Windsor, Pres. ch. | 7 00 |
| Owego, Pres. ch. m. c. | 46 91 |
| Panama, Pres. ch. | 7 00 |
| Sidney Centre, Cong. ch. and so. | 1 60 |
| Somers, Chester Childs, | 5 60 |
| South America, Pres. ch. | 102 09 |
| Southport, Pres. ch. | 5 60 |
| Spryten Duyvil, Mrs. David Hale, | 5 00 |
| Truxton, Pres. ch. | 4 00 |
| Union Springs, do. | 3 25 |
| Weedsport, do. | 72 63 |
| Whitney's Creek, S. Stiles, | 5 60 |

Less for printing, 10 00-1.193 10
 6,137 62

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| <i>Legacies</i> —Buffalo, James Goodale, by H. Shumway, Ex'r, | 2,919 50 |
| Bushville, Samuel Miller, by Joshua Fitch, | 50 00 |
| Truxton, Rev. Caleb Clark, by Lewis Smith, Ex'r, | 3,828 26-5,897 76 |
| | 12,035 38 |

NEW JERSEY.

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| Chester, Mrs. A. T. Howard, | 5 00 |
| Jersey City, 1st cong. ch. and so. to cons. Rev. JOHN M. HOLMES an H. M. | 100 00 |
| Madison, Pres. ch. | 50 00 |
| Newark, Park pres. ch. 100; a friend, 1; | 101 00 |
| Orange, W. O. Calif, 5; 1st pres. ch. m. c. 50, 69; | 55 09 |
| South Orange, Pres. ch. coll. 182, 80; m. c. 30; | 212 60 |
| Paterson, 2d pres. ch. which cons. Rev. CHARLES D. SHAW an H. M. | 50 00-573 69 |

PENNSYLVANIA.

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|---|--------|
| By Samuel Work, Agent. | |
| Philadelphia, Pine st. ch. coll. 369, 64; m. c. 47, 69; Mrs. Simpson, 9; Calvary ch. m. c. 92; | |
| Green Hill ch. 125; Buttonwood st. ch. (of wh. from Jas. B. Stevenson, 100; to cons. J. B. STEVENSON, Jr. an H. M.) 230; J. D. L. 10; for Bebek student, 5; | |
| exch. 4; | 786 33 |
| Carlisle, Pres. ch. | 100 00 |
| Delaware Water Gap, Mountain ch. m. c. | 5 00 |
| Manayunk, Pres. ch. | 10 00 |

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| Marpis, Pres. ch. | 25 50 |
| Newville, Isabella O. Laughlin, | 10 00-934 83 |
| Brooklyn, Pres. ch. | 14 50 |
| Farmington, do. | 3 25 |
| Lock Haven, G. B. Perkins, | 3 62 |
| Montrose, Pres. ch. m. c. 8; la. sent so. for Syria, 20; | 28 00 |
| Nelson, Pres. ch. | 7 25 |
| Pittsburg, Pres. ch. bal. | 25 00-81 42 |
| | 1,018 45 |

DELAWARE.

| | |
|---|-------------|
| Middletown, Forest church, | 10 06 |
| Wilmington, Hanover st. ch. wh. with prev. dona. cons. SALLIE HAMILTON an H. M. | 28 50-38 56 |

MARYLAND.

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| Darnestown, J. Darby, | 10 00 |
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DISTRICT OF COLUMBIA.

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| Washington, Mrs. J. Van Santvoord, | 2 00 |
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OHIO.

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| By William Scott. | |
| Cincinnati, 1st German pres. ch. m. c. 10; 2d pres. ch. coll. (of wh. from F. Hinkle, 100; to cons. IDA McLEAN SHYMOUR an H. M.) to cons. MATTHEW ADDY an H. M. 420, 75; m. c. 23, 93; | 453 68 |
| Central College, Pres. ch. | 29 50 |
| Bantam, do. | 6 20 |
| Gallipolis, 1st pres. ch. | 20 00 |
| Lima, Pres. ch. | 25 50 |
| Lockland, do. | 24 00 |
| Greenfield, do. | 10 00 |
| Plymouth, do. | 7 25 |
| Sharonville, Pres. ch. m. c. | 1 00 |
| Trenton, Pres. ch. | 8 00 |
| Walnut Hills, Lane srm. m. c. | 9 20 |
| Waterville, Pres. ch. | 3 25-596 58 |
| Alexandria, Cong. ch. and so. | 10 60 |
| Bryan, S. E. Blakeslee, | 4 00 |
| Champion, Cong. ch. m. c. | 6 00 |
| Cleveland, 1st pres. ch. m. c. | 12 50 |
| Columbus, Rev. John H. Jones, to cons DAVID E. MORRIS an H. M. | 100 00 |
| Defiance, Pres. ch. m. c. | 12 50 |
| Farmington, 1st pres. ch. bal. | 4 58 |
| Marietta, Cong. ch. and so. coll. 138, 10; m. c. 12, 64, less 40c. for exch. | 150 34 |
| Maumee City, 1st pres. ch. | 15 00 |
| Mesopotamia, 1st pres. and cong. ch. bal. | 5 84 |
| McConnelsville, J. C. Stone, | 2 50 |
| Nelson, Polly Hannahs, | 20 60 |
| Walnut Hills, Fem. coll. 10; little girl, 5c, | 10 05 |
| Wayne, Rev. H. A. Babcock, 5; Samuel Jones, to cons. LINUS H. JONES an H. M. 109; | 105 00 |
| Windham, Cong. ch. and so. | 10 00 |
| Youngstown, 1st pres. ch. | 67 00-535 26 |
| | 1,121 84 |

INDIANA.

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|---|---------------|
| By William Scott. | |
| Connersville, Pres. ch. | 36 25 |
| Evansville, do. | 95 00 |
| Franklin, do. | 10 30 |
| Huntsville, do. | 8 70 |
| Indianapolis, 2d pres. ch. m. c. | 12 00 |
| Minawaka, Pres. ch. m. c. | 5 00 |
| Shiloh, Pres. ch. | 7 13 |
| Troy, do. | 5 00 |
| Union, do. | 3 00 |
| Zoar, do. | 4 25 |
| | 186 63 |
| Less exps. | 91-185 73 |
| Indianapolis, 4th pres. ch. 73; D. Yandes, 210; | 283 00 |
| La Porte, 2d pres. ch. | 350 35-633 25 |
| | 819 97 |

ILLINOIS.

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| Chicago, A friend, 100; 2d pres. ch. | |
| 297; Rev. John Woodbridge, D. D. | |
| 10; | 407 00 |
| Duquoin, Ch. m. c. | 12 00 |
| Galesburg, H. E. Hitchcock, 10; | |
| Rev. E. Jenny, 15; cong. ch. and | 43 00 |
| so 18; | |
| Knoxville, Pres. ch. coll. 16.50; m. c. | |
| 3.45; | 20 00 |
| Mt. Sterling, Pres. ch. | 17 00 |
| Nora, Cong. ch. and so. | 20 00 |
| Payson, Cong. ch. and so. 89.60; 10 | |
| dollars of which with prev. dona. | |
| cons. DANIEL ROBBINS an H. M.; | |
| a friend, 2.67; | 92 27 |
| Quincy, Mrs. Mary Ballard, | 5 00 |
| Rockford, 1st cong. ch. and so. | 50 00 |
| Roseville, Cong. ch. and so. | 1 35 |
| Wimbeago, do. | 11 00—678 62 |
| Legacies.—Chicago, Rev. J. H. Dill, by | |
| Mrs. C. D. Dill, | 100 00 |
| | 778 62 |

MICHIGAN.

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| Adrian, Plymouth ch. and so. | 17 15 |
| Birmingham, Pres. ch. | 13 00 |
| Coldwater, 1st pres. ch. | 30 00 |
| Cooper, Ch. m. c. | 1 50 |
| Flint, 1st pres. ch. | 133 00 |
| Hudson, Cong. ch. and so. | 30 00 |
| Kalamazoo, F. L. H. | 1 00 |
| Pontiac, 1st cong. ch. and so. | 35 00 |
| Richland, Pres. ch. | 3 00 |
| Union City, Cong. ch. and so. | 25 00 |
| Ypsilanti, Two ladies, | 90 00 |
| A friend, 5; do. 1; Buell, Henry and | |
| Hattie, 2; Capt. S. B. Vrooman, | |
| 7th Mich. Infantry, 25; | 33 00—340 65 |

IOWA.

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| Bowen's Prairie, Cong. ch. m. c. | 5 00 |
| Garnaville, German evan. ch. | 2 35 |
| Giard, do. | 3 45 |
| Grandview, do. | 8 00 |
| Grinnell, Cong. ch. and so. | 9 15 |
| Muscatine, German cong. ch. | 19 00 |
| Nevin, Cong. ch. and so. | 5 00 |
| Pine Creek, German evan. ch. | 5 00 |
| Vinton, Soldier in the army, | 25 00—72 95 |

WISCONSIN.

| | |
|--------------------------------------|-------------|
| Baraboo, Ch. coll. 17.95; m. c. 4; | 21 25 |
| Beloit, 1st cong. ch. and so. | 31 34 |
| Janesville, 1st cong. ch. and so. to | |
| cons. Rev. M. P. KINNEY an H. M. | 107 59 |
| Lodi, Pres. ch. m. c. | 4 00 |
| Princeton, Cong. ch. and so. | 1 00—165 18 |

MINNESOTA.

| | |
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| Faribault, Cong. ch. m. c. | 12 00 |
| Minneapolis, Fynn. cong. ch. | 12 00 |
| Rochester, Cong. ch. and so. 5; E. W. | |
| Stevens, 3; | 8 00 |
| St. Paul, H. KNOX TAYLOR, to cons. | |
| himself an H. M. | 100 00—132 00 |

OREGON.

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| Portland, Cong. ch. m. c. | 5 00 |
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MISSOURI.

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| Rock Hill, Pres. ch. | 31 55 |
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CALIFORNIA.

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| Grass Valley, Cong. ch. m. c. | 13 00 |
| Oakland, 1st cong. ch. m. c. | 10 30 |
| | 23 30 |
| Premium, | 11 75—35 05 |

FOREIGN LANDS AND MISSIONARY STATIONS.

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| Montreal, Can. Zion ch. la. miss. asso. | 262 40 |
| Fuh-chau, China, A friend for girls' sch. | 25 00 |
| Shanghai, do. do. | 200 00 |
| Sidon, Syria, m. c. collections, | 9 10 |

Mahratta Mission, Ahmednuggur, W. F. Stearns, Esq., 2,500; Lt. J. B. Drummond, 30; R. Brown, Esq., Edinburg, 244.34; Lt. G. A. Jacob, 22.50; J. L. Molesworth, Esq. 102.40; W. Hart, Esq., 100; Sir Bartle Frere, 50; Hon. G. A. Hobart, 125; J. B. Arthur, Esq., 25; Rev. M. M. Ross, 12.50; Dr. Straker, 12.50; Mrs. White, 2; Mr. B. Burn, 5; Mrs. Hanley, 2.50; Rev. R. F. Colvin, 35; Mrs. Fraser Tylter, 30; G. M. Macpherson, Esq., 25; received from sundry sources for schools, 274.14;

| | |
|---|----------|
| Satara, Lt. W. Manson, 35; Lt. G. A. Jacob, 30; Mrs. Maj. Sandwith, 5; m. c. 1.78; | 3,596 78 |
| Bombay, Mr. J. Brown, 7; a friend, 50c.; Mrs. Miles, 2.50; Mr. J. L. Burleigh, 2.50; Mr. Y. Hari, 6; Mr. Wm. Brewin, 5; Mr. T. Graham, 0.75; church—for pastor, 3.62; R. T. Webb, Esq., 50; Dr. A. Leith, 50; m. c. 4.28; | 71 78 |
| Sholapur, Mr. R. Paton, 17.50; Mrs. Hailes, 12.50; | 141 15 |
| | 30 00 |
| | 4,336 21 |

MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, Miss McKeen's s. s. class, 5; Columbia, s. s. 7; Skowhegan, s. s. 5; So. Sanford, J. L. Tripp, 1;

NEW HAMPSHIRE.—Northampton, G. A. D. Munroe, 1; Sanbornton, cong. ch. s. s. 9;

VERMONT.—Granby, s. s. 25; Norwich, s. s. 12;

MASSACHUSETTS.—Boston, Springfield st. s. s. 50; Pittsfield, 1st cong. ch. s. s. 12; Shelburne Falls, s. s. for Oromiah, 18; Waltham, cong. ch. s. s. 20;

NEW YORK.—Cheektowaga, Miss C. E. Ely, for Oromiah, 20; Clinton, S. S. Miss. Asso. for the Koords, 74.14; Frank-
linville, pres. s. s. 19; Genesee, pres. s. s. for Madura, 13.50; Geneva, pres. s. s. bal. for Nwea, a Nestorian mountain helper, 5.43; Glen's Falls, Miss Ferguson's s. s. class, 1; Haverstraw, Central pres. s. s. 23.80; Hunter, penny contribu-
tions of Mrs. Reynolds' class, 3; Mendian, pres. ch. s. s. 20; Sandlake, pres. s. s. 5; Seneca Castle, three classes in s. s. for Madura, 3; Watertown, 2d pres. ch. s. s. 5;

PENNSYLVANIA.—Manayunk, s. s. 10; Philadelphia, Pine st. s. s. miss. so. 65.57; Walnut st. inf. class, 7.97; But-
tonwood st. s. s. 120; West Chester, juv. miss. so. 71.46;

DISTRICT OF COLUMBIA.—Washington, Josie and Nellie Chester,

OHIO.—Kinsman, pres. s. s. for Turkey,

ILLINOIS.—Duquoin, s. s. 2; Mt. Pleas-
ant, s. s. 10;

INDIANA.—Aurora, s. s. 20; Bloomington, s. s. for Bombay, 15; Vevay, s. s. for Bombay, 5.65;

IOWA.—Kossuth, s. s.

OREGON.—Portland, cong. s. s.

CANADA.—Montreal, Zion ch. s. s.

Donations received in March,

Legacies,

57 TOTAL from September 30th,

1863, to March 31st, 1864,